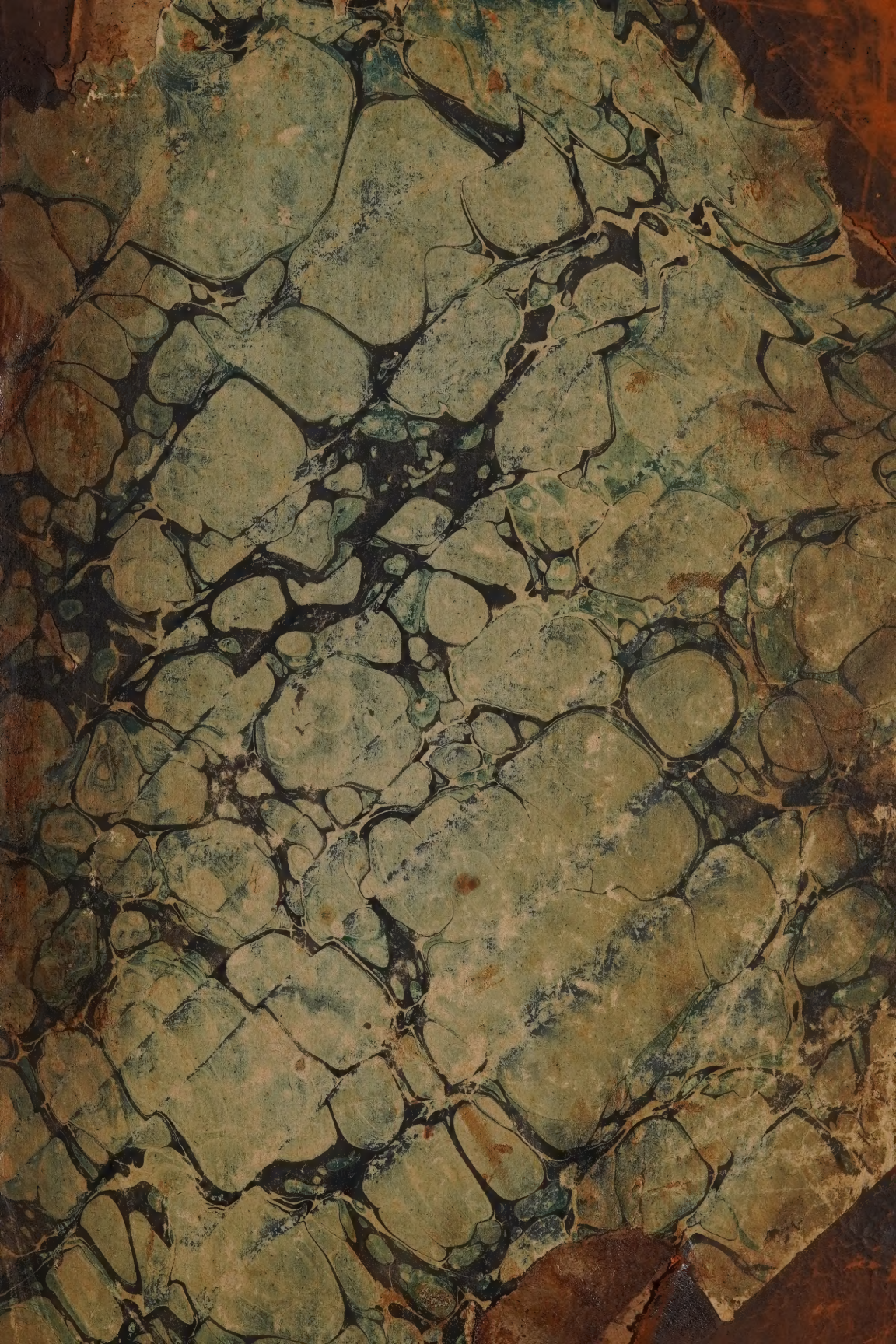

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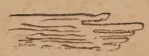

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Obituaries 1835-1842

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(N.H.R. fec.)

Extract

From the Minutes of the Board of Managers, Jany: 30, 1840.

RESOLVED

That when a Committee are unable to procure materials for a full obituary, it shall be their duty to obtain, if possible, informations of the time & place of birth, & death of the Individual & any other facts relative to his history, that may be accessible, & cause the same to be registered in the Obituary Book

Obituary
of the
Rev. William Henry Woodhull

To write a correct & profitable biography of an individual the writer must have a knowledge of his character. He must be able to tell not only the place of his birth education & death & give the dates & names of times & places but he must understand his principles of action become acquainted with his motives & be able to give the portrait of the inner man so exhibiting his social moral & religious character that he may know the causes of his errors & the spring of his virtues. This is a task which cannot be done by one to whom the individual was entirely unknown. But if we cannot procure a memoir of the most approved kind we may be able to gather a few particulars of the lives of our deceased brethren & preserve their names from that speedy oblivion to which they would otherwise be liable. The Rev. William Henry Woodhull the subject of this memoir was the eldest son of the late Rev. George Spafford Woodhull formerly pastor of the Presbyterian church in Princeton N. J. & Mrs Gertrude Woodhull. He was born in New Brunswick on the 4 day of March 1802. His early years were spent in Cranbury where his father was pastor for a number of years before he was called to the church in Princeton. The first part of his classical education was received at Lawrenceville under the direction of the Rev. Isaac V. Brown. In the Fall of 1820 he entered the Freshman class of the college of

New Jersey While in college his example was exemplary He was remarkable for scrupulous regard to all college duties & for respectful deportment towards the professors During his collegiate course he became hopefully pious Nineteen years had he lived without hope & without God in the world always indeed kind benevolent & amiable yet as far as we have learned without any serious impressions of the value of his soul or his need of a Saviour The particulars of his conversion have not been learned It is only known that he became a member of the Church while in college & continued until the end of his course to walk orderly He was graduated in 1824 & entered immediately the Theological Seminary at Princeton to prepare for the Holy Ministry While in the Seminary he manifested much zeal in doing good during his leisure hours among the coloured people of the village often holding prayer meetings with them & visiting them for prayer & religious conversation Having continued two years in the Seminary he was licensed & ordained the first Pastor of the congregation of Upper Freehold Soon after he went to Freehold he was married to Miss Amanda McKoy His ministry there was acceptable to the people & his labours were blessed of God The church was considerably increased in number by the addition of new converts

His preaching was not marked either by vigour of mind or richness of instruction or eloquence of delivery Yet it was impressive winning fervid & was the means of much good During his ministry at Howell where he preached the last ten or twelve months of his life he was active & zealous & did much good in building up the church Yet from all that can be learned we are compelled

to say that his ministerial course was disreputable to the sacred office & it would have been better for the cause of Christ—had he never undertaken to minister in holy things While in the Seminary he was a poor student so much so that he would probably have been rejected had he been a candidate for graduation His intellect was by no means remarkable & not at all disciplined by his college course He was moreover a slave of appetite as was evident from his unnatural corpulence & as also appears from the fact that while in the seminary he contracted a debt of forty dollars in one confectionary And after being ordained Pastor of the church at Freehold he indulged himself in the use of strong liquors until at length he became a drunkard He was at last brought before the Presbytery tried found guilty & suspended from the ministry It is also a well known fact that he was a miserable manager of his own worldly estate often getting into debt making bad bargains & engaging in unprofitable & disreputable speculations until he became completely bankrupt— Many who had dealings with him & some of his best friends were sufferers by his failures The offence that was charged against him when he was deposed was not a single case of intoxication nor the single sin of intemperance but degrading drunkenness & frequent denial of the charge Being reproved by his friends he denied his guilt & yet continued to indulge himself in strong drink greatly to the injury of his character & the cause of Christ But there are some palliating circumstances to to which we gap with pleasure from the dark picture

which we have just drawn He had been an indulged son greatly obeyed by his parents & friends & lacked the education of self-denial He had a remarkably generous hospitable Kind hearted open frank disposition His generosity of feeling was remarkable & exceptional He was affected with a disease of the Kidneys for which he was advised by a physician to use strong gin as a diuretic Most miserable advice to come from a sane man It is believed that this was the means of his falling into the hands of Satan He was before this for several years an active member of the Temperance Society & had made addresses before temperance meetings Nor did the people loose confidence in his piety His repentance too & reformation after his deposition were most satisfactory After he was dismissed he engaged in teaching at Allentown where he was under the watch of the Rev. Mr Perkins who had been very indignant at the time of his trial & voted for his being silenced But while at Allentown he so entirely reformed & manifested so much penitence that not only Mr Perkins but the whole Presbytery were willing to to receive him back into the ministry He was accordingly restored at their meeting in this room (oratory) in Feb'y 1834 After his restoration many of his old congregation were willing again to receive him as their Pastor- He however chose to go to Hornell where he preached with considerable success & acceptance for the few months of his life that remained

His Father the Rev. G. S Woodhull was on his death bed when his son was taken sick They died of the same disease the former being called away but ten days before the latter- Their death occured twelve years

after the death of the Grandfather- the Rev. John Woodbull
of Lower Freehold He as also the father- had manifested
a great desire to have three generations in the ministry
at the same time & through this silly ambition had
hastened the ministerial preparations of the son
greatly to his discredit & injury But how soon were the
three generations sleeping together in the grave
William Henry Woodbull the last- of the three
died on the 3 Jany 1835 in the hope of eternal life
through our Lord & Redeemer- leaving a wife &
four children to mourn his premature death
May they who learn his history be saved from the
snares by which he was taken captive at the will of
the adversary Especially let us learn to to govern
the appetite & use self denial in little things lest- we
fall into greater temptations It may also be well for us
to consider the connection between the indulgence of
the appetite in meats of the delicacies of the palate
& the ungovernable & inflaming thirst for ardent Spirits

Samuel D Campbell. Compiler

D. I. Gees Transcriber
Dec. 2. 1835

Obituary of Gilbert Livingston Smith

Gilbert Livingston Smith was born at Sharon Conn. May 19: 1813 & was the son of Wm M Smith Esq & grand son of Hon John Cotton Smith —

He was in an exceeding sickly State during the early part of his infancy: so much so that for many weeks, his life was despaired of, & his fond Parents scarcely dared to hope, that they would be permitted to rear up their young son —

God in his adorable mercy disappointed the fears of friends & the constitution of our deceased Brother was soon renewed, & confirmed in strength. & his health afterward so securely guarded by a Kind Providence, that it is not remembered that he was confined to his bed a single day, till the period of his last illness — There were no striking events, in his early life, nor traits of literary character, that could eminently distinguish him among youth of fair talents & kindly dispositions — He manifested a sprightliness of mind, & an aptness to learn together with great industry that held out a promise & constituted a pledge of future usefulness & made him an object of interest to all around him

He entered Yale College in the 16 year of his age, when on account of some dissatisfaction in which a large portion of his class shared, he remained less than 2 years & then united with Rutgers College & graduated there in the summer of 1832 —

The peculiar temptations of college life were irresistible to one of Young Smiths social feelings & power: Though he was never guilty of criminal excesses he did in some measure sacrifice the interests of study to the gaieties & follies so common to young men. When collected toget-

He was never distinguished for close & severe application nor for scholarship during his collegiate course; While at the same time he was always regarded as highly respectable as a scholar & preeminent for native talent —

His powers of Eloquence were in especial repute & on every occasion of their Exhibition he won the cordial applause of his delighted audience — In the literary societies of which he was a member & at public exercises in Speaking he took the lead of his competitors in power of Composition & impressiveness of delivery —

It was during his connexion with the College at New Brunswick that a change took place in his feelings which enables us to think of his death a removal to a happier State of Existence —

He was on a visit to his parental roof during a winter vacation in his Senior year, when the mighty Spirit of God arrested him, & brought him willingly to submit to a hitherto rejected Saviour — The operation of the truth on his heart was pungent & penetrating — He was most distressingly agonised in Spirit & found no peace while he refused the claims of his God & Redeemer — In the height of his anguish, he went to his Father, with a countenance evincing the most painful solicitude, & begged him to mention the Evidences of Submission — His inquiry being answered. he remarked " It seems to me I have submitted, & then burst into a flood of tears — The following day he attended a prayer meeting of young people & in a short address avowed himself on the Lords Side —

The Scene is described as being remarkably impressive — The calmness & Solemnity & holy resolution

of our beloved Br which we only can imagine. but not express — The remembrance of his manner & appearance was as fresh in the minds of those who were present as if it were of yesterdays occurrence

Previous to this time writes a relative, "Notwithstanding his amiable disposition, he was remarkably insensible to religious impressions — Truths the most awakening glanced from his heart like arrows from polished steel — The change now effected in his feelings & conduct could not be mistaken — Those who knew him previous to & after his conversion, with one voice declare, that they never witnessed such a complete & thorough change as they witnessed in Br Smith — He appeared & acted like another being & every expression of heart & feeling certified the new creation which had been wrought within him —

Shortly after his return to College, he united with the Pres[n] Church in New Brunswick & gave his friends the welcome intelligence that he had consecrated himself to the Gospel Ministry in the fall of 1851 — He became a Member of this Semy where he remained through the regular course & graduated with an enviable reputation both among his instructors & fellow students — In June last he was licensed to preach by the Oneida Association of Fairfield Co[y] Com[t]s After assisting for a short time the aged Pastor of the Church in his native town, he preached at Carmel Putnam Co[y] N.Y & was pressingly urged to labour among them as their Pastor — Though this was by no means an inviting field to a young man of high expectation & ambitious views, Br Smith after serious & prayerful consid-

He was on his way to fulfil this engagement. & burning with a desire to spend his powers in the cause of his master & of suffering humanity, & rejoicing in the hope & prospect of usefulness. when after reaching the city of N. York & receiving the congratulations of affectionate relatives. disease seized upon him — The sickness which was protracted & painful. afforded him an opportunity to display the graces of his regenerated Spirit — Not a murmur escaped from his lips. & on no occasion. could be detected any signs of repining at the dealings of his chastening Father — Humble. submissive. perfectly resigned. patient, we can conceive of no greater willingness. to be disposed of, as his Heavenly Father might direct —

His unhesitating readiness to receive prescribed remedies. however disagreable. his gentleness. the entire absence of all complaint. made attendance upon him tenderly & touchingly affecting — The nature of his disease induced the Physicians. to interdict every thing that would tend excite. & as a consequence little was said to excite him & he seldom spoke to others —

We have therefore few sayings of his to record. & only a solitary Expression of his feelings in immediate view of death — During the last few days of his illness he was occasionally delirious — At a lucid interval, a clerical friend wishing to ascertain the state of his mind. spoke to him about Jesus. & touched a chord which thrilled & concentrated his powers — He expressed the most perfect submission to the divine Will & said "I should love to be with the Lord" —

From this hour he gradually weakened. till he sweetly fell asleep — So peaceful was his departure that those who stood by knew not the moment when

his emancipated Spirit commenced its flight to= ward heaven = Not a Struggle not a movement agitated his dying body = His death was like the sleep of the helpless innocent infant. quiet undisturbed. we should even say Lovely =

Our Beloved Br was endowed with powers for em= inent usefulness = His manners were polished. un= affected & universally popular = There was indeed some= thing like briskness & positiveness. that on first acquain= tance. proved in some cases rather displeasing. & to a perfect Stranger his movements appeared rather proud & haughty = But the highest intimacy removed every such impression. so that what was at first offensive, became even positively pleasing & attractive =

Allusion has already been made to his power of Ef= fective public Speaking = The few sermons he was permitted to preach were uniformly received with marked favour, & there can be no doubt. had it been his wish he could have secured a place of prominence in the Church = Seldom or never has a young minister excited so general & affectionate an interest, in his native town, & those whose privilege it was to hear him. in this place with testity. to the delight & it is hoped to the profit with which the only Sermon he preached here was listened to =

His Style of writing was simple nervous, direct & Spi= rited, convincing the understanding while it reached the conscience = His Style of delivery was bold. animated & striking; leaving the impression that he was fully im= pressed. with the truth of what he uttered, & laboured under a sense of its vast importance = The prominent defect. both in his writing & Speaking. was lack of ten= derness = If it were not the aim. it was the effect of his

addresses. to compel rather than novelty draws —

The characteristicks of his mind, were sprightliness activity, great vigor, acuteness & discrimination — He seizes on the prominent points of every Subject to which he attended as if by intuition. Handled them with a power, which was unusual & truly astonishing —

A single glance seemed to disclose to him any train of false reasoning — He would hold up the error in the reasoning, with a distinctness which would preclude further doubt — Few very few could successfully oppose him in a conversational discussion — His readiness of perception, his clear & extensive view of the whole ground of Argument gave him an advantage which on most occasionions was irresistible & overflowing — He was deficient in the Power of close thought & investigation — The excitement of controversy was necessary to deduce the full power of his intellect & what he did not gain on the spur of the moment was seldom gained by time & deliberation —

Still unlike persons of a similar cast of mind. all the matter he produced was Solid & Substantial without the glitter of what is called Genius. it had the Essence of pure intellect And in this day of party division. when the prejudices of Education or circumstances commit most Members or candidates to one side or the other of debated Questions — He had one Striking Characteristick is independence in thought. & always refused to entertain an opinion which does not the result of impartial conviction — He would think for himself & the results of his convictions he would fearlessly Embrace without regard to the agreement or disagreement with his friends or Coadjutors — &

This was the result in part of his natural constitution but it is reasonable to suppose he was in some good measure influenced by a regard to duty — He feared to offend him from whom he received his authority to instruct by teaching as truth what he had employed no proper means to learn was certainly truth — He dreaded the possibility of being so criminal as to induce innocent beings to embrace what he had no ground of surely determining was not even damnable error —

B^r Smiths moral qualities were of an elevated stamp & such as commanded the respect & esteem of all who knew him, & especially those whose privilege & pleasure it was to enjoy his intimacy — He was open & frank in all his behaviour — There was no time & kind of concealment of his feelings & sentiments — Those who were with him could always know what he thought & how he felt in respect to themselves & others, & what was his opinion on subjects of interest & which became topics of remark —

There was a manly & Christian candour about him that inspired confidence — & allowed no opportunity of injurious surmise or suspicion — He had such loftiness of views & elevation of character that he could never be guilty of a little act, nor expose himself to the charge of meanness & become the object of contempt & ridicule — Yet he was prudent & discreet to a very unusual extent — Seldom was there one whose enemies were so few & whose expressions & actions so infrequently gave offence & caused unhappy disagreements — He was decided in his opinions & immoveable in his purposes — This trait is exemplified by an incident that occured shortly after his first

serious impressions —

On his way home during the va= cation which was the era of his spiritual birth he met some of his old companions & joined them in a convivial Party One leaving he was invited to repeat the Spree on his return & very willingly accepted the visitation —

But when he met his associates in gaiety after passing through the solemn scenes of his native town, & received their cordial welcome & heard their expressions of Joy at so soon partaking again of the entertainment in which they had lately shared, he tenderly but distinctly gave them to understand that his feelings had been changed & that he must be allowed to dispense with the engage= ment he had made shortly before —

And perhaps if there was any defect in our Pr Moral character it was in connection with the quality just mentioned —

He was too fixed in his views & did not with sufficient readiness yield an erroneous opinion — Yet he was remarkable for his amiability & sweetness of temper — So true is this, that no impression respecting him is so general & distinct than that of uniform loveliness — His attachment to friend was ardent & tender — His was no ephemeral love which to day is, & tomorrow is forgotten — It was no sudden emotion hastily entertained: But when once excited it was permanent & deep planted in the heart — Those who shared his confidence can recall many expressions of endearment to absent relatives & especially the manifestations of an over= whelming anxiety he occasionally made for one of that number whose health was precarious & whose days

on Earth he feared would be shortly numbered: Happily that dear relative is still spared, while the young man of promise & vigour lies low in the dust —

Fidelity to truth will not allow us to speak of our beloved Bro Piety as preeminently exalted, but we may safely say, that it was far more deep toned & evangelical than was generally supposed by those to whom he was not well known —

He had unfortunately contracted a deep dread of what he deemed ostentation in religion — He would seldom, (almost never in general society) be induced to enter into conversation on vital godliness & the experience of the heart — He feared it would seem like vain boasting of superior sanctity & the offspring of Pharisaic Pride — In the same reason his common association with the world was not marked by that concern for souls & that plain proof of the stand he had taken, which would have been both desirable & conducive to his usefulness as a Christian — While we remark this defect in his personal address, we are bound to add that his Epistolary correspondence places him in entirely different light — His letters to relatives breathed the Spirit of heart felt Piety — & those to impenitent friends were models of the qualities of Christian fidelity & affection — and those who had access to his private feelings, knew that whatever external appearances may have been, his heart felt & felt deeply the power of divine truth —

His Piety was a growing piety. Its increase particularly during the year previous to his death was strikingly perceptible — Not to detail other evidences, it was seen in his aspirations to do good which became more earnest & constant every day he lived — So that at the time he left the Seminary

this single object seemed to engross his thoughts & feelings

The private conversations which his friends held with him on this subject, at the close of his course here, are fresh in their memories, & indelibly engraven there. At such times his manner was uncommonly serious & solemn. & he spoke as if overcome with the number & magnitude of his thoughts. His soul seemed all on fire of heaven & the glow of it appeared in every sentence he uttered. And at every stage of his Christian course, whatever may have been his standard of duty, there was an unbroken consistency between his avowed principles & his practice. He never professed more than he performed. When his convictions of duty were once settled, he conscientiously & faithfully governed his life in accordance with them.

How different is this from the common habit of many, who make many confessions of what ought to be done, & yet are so slow & unfrequent in the performance of these acknowledged obligations.

Our Beloved & much lamented Br. though dead yet speaketh. He calls upon us in this short review of his life & character to follow him so far as he followed Christ & to avoid the faults of which perhaps he himself was sensible & which his most familiar friends could not conceal from themselves.

He tells us too "Be ye also ready, for in such an hour as ye think not the Son of man cometh"

At our separation at the close of the last term, there was no one from whom we parted, whose early death could have been so little anticipated. His face was highly colored with the bloom of health, and in every movement there was the elasticity of uncommon strength

Yet in a few short weeks. his flushed countenance is pallid, his vigor consumed & his fine form instinct with life, becomes a motionless corpse. And we imagine him as exhorting us to work the works of him. that sent us while it is day. the night cometh when no man can work —

All are conscious of a propensity to defer the season of good deeds until a future day — While engaged in our preparatory Studies. we excuse ourselves from present activity by purposes of usefulness that are to be fulfilled when we shall have left this place of Study & are mingling in the busy scenes of a laborious ministry — So may it have been in a greater or less degree with our departed Br. but alas! (& so it may be with us) the completion of his preparatory work. was the Period when all his labours on earth Ended. & he was called to account for his Stewardship, and surrender to God those talents which are to be returned with interest —

— P. L Fowler Compiler —

— W. R Long Transcriber —

— April 15. 1836 —

Obituary
of Butler Goodrich jun.

The lives of persons of worth & eminence when drawn up with faithfulness & ease, have ever been not only entertaining & improveing, but highly useful. The influence which men exert upon each other is reciprocal. The virtues which cluster around & characterise any one individual, have a tendency if not counteracted to promote the same virtues in others. Thus the benefit which a good man may confer upon his species is not confined to those immediately within the sphere of his influence, or to the time in which he lives. The faithfull biographer by recording the virtues of the pious dead, or the impartial historian by giving a true portraiture of the vices of men, are both perhaps, conferring a greater amount of benefit upon the individuals upon the individuals of whom they speak were themselves capable — the one giving an enduring permanence to virtuous actions & thus challenging our imitation — the other by showing the inevitable fatal consequences attending a course of vice — and thus lifting up blazing beacons along the course of ages as warning to all succeeding Generations.

Who will pretend to calculate the amazing amount of influence which the recorded virtues of such men as Paul (& if it be not desecration to mention in connexion with him) as Martyn & Payson & Taylor have exerted upon their fellow men who have succeeded them?

Or on the other hand, who can fathom the deep & turgid waters of that stream which has flowed in the wake of such men as Voltair & Volney & Payne? Eternity alone can reveal the influence which such men have exerted (either for good or evil) upon their fellow men. The fact then that we are so constituted as to be greatly influenced by the example of others, is sufficient apology (irrespective of the custom of your Society) for spreading before you some of the most prominent incidents & peculiar characteristics of our departed Brother.

He has gone before us— but but he has left a name fondly cherished by all those who enjoyed his acquaintance; & an example which in most respects it would be well for us all to imitate.

Butler Goodrich jun. was born — June 25. 1809 in Pittsfield, Berkshire Co. Mass. where his parent now reside. He was the eighth child of a family of eleven sons & daughters— all of whom with the exception of a brother are now living. His younger days were spent in his Fathers family, where in common with his other brothers he was active in agricultural pursuits.

He manifested a fondness for intellectual pursuits beyond what is usual in persons enjoying the common literary advantages of a New England village until 1825. "At this time" says my informant "he commenced an apprenticeship with an elder Bro. who was a skillfull mechanic. It was his practice after the labours were over to

spend several hours before retiring to rest in study.
This he continued to do for a year & a half (the time he remained with his brother) where he distinguished himself as a skillful mechanist. In the mean time his desire for a more extensive & liberal education led him to relinquish his hopes of gain from the business in which he had been engaged for two years & commence a course of study preparatory to College.

Says a friend, from whom I have derived most of my information concerning this period of his life, "his fondness for study rendered him desirous of pursuing it, but as he had discovered a great mechanical genius, & had spent part of his former life in its cultivation, he was induced by the advice of his friends to lay aside his books."

He devoted several months to employments of a mechanical nature in which he made rapid progress & bade fair to become one of the greatest mechanists of the day. He took great delight in examining the most complicated specimens of mechanism, in tracing the relations of different parts to each other, & often poring through a close & studied analysis, it afforded him no small degree of pleasure to explain it to others. But though of a native fondness for this, his fondness for books was still stronger. And after much deliberation & anxiety on the subject he came to the fixed determination of obtaining an education.

It was in the stillness of the midnight hour, when all within his paternal home were wrapped

in slumber. that he with another friend formed the deliberate resolution, in view of the future character he wished to sustain, the principles he wished to cherished; to devote his life to the cultivation of the intellect — a resolution the glorious results of which, we trust he is now enjoying, & the final fulfillment of which will engage his glorified spirit while immortality endures." Immediately he returned to the Academy & shortly after entered the high school under the superintendence of Proff Dewey.

Here he became distinguished in Mathematics & in the Latin & Greek languages. In a letter of Proff. Dewey, he thus writes of him while under his instruction. "He was an active, regular an industrious student, unwearied with effort, & full of the love of overcoming difficulties, — accuracy of thought & strength of mind & unconquerable perseverence were his qualities. In Algebra & Geometry I heard him, & in the latter especially & used always to come to his recitations with delight, for I soon found he was fully possessed & comprehended his author. He always fully studied his text-book & became master of it. He was kind & benevolent in his disposition, I never had occasion to give him any reproof. He was not disposed to talk upon religious subject, yet his moral character was unimpeachable. In talent no one was his superior, unless in declamation & composition he had little rivalry. We loved him & he repaid our love." The adds —

"When he became pious I rejoiced that his good mind was to be consecrated to the service of God. He met me for the first time afterwards with a full soul — religion seemed to draw him out & to show him to for greater advantage. I know no doubt it made him in many respects a greater as well as a better man, & for more strongly did he take hold of the feelings of his friends. Indeed no one comes to be what his powers enable him to be 'till his full soul is devoted to God & the Lamb." &c.

After leaving the school of Profs. Dewey in the summer of 1829 he entered the Sophomore class in Union College. Throughout his whole collegiate course, the bright promise of his preparatory course was more than realized. His acute mind grasped with readiness every field that opened for its expansion. The higher branches of Mathematics — the application of the calculus to the Mechanical Philosophy & Astronomy claimed however chief of his attention. For clearness of perception, abstraction of the mental powers, depth of thought, & true intellectual worth he was perhaps unrivaled among his classmates. As a friend he was possessed of high wrought social sensibilities. There was no flattery — no affectation of affection in his heart or manner. To the passing acquaintance he was reserved & rather distant, but to confidential & tried friends he was open ardent & devoted. There was a native modesty & reservedness in his disposition which was more or less evinced at every period of his history. —

when among intellectual friends where his true worth was known & appreciated, it added loveliness to his character; but in some circles in which he was afterwards called to move, it was doubtless a hindrance to his advancement & rather operated against him than in his favour. Truly it might be said of him that to appreciate his worth he must be known, & he needed but to be known to be loved.

His moral character previous to his conversion, as has been already observed, was unstained. Few young men destitute of the holy principle of religion & surrounded by the temptations which beset his path ever maintained a more constant and uniformly correct deportment before the world than did Goodrich. He was animated & sometimes jovial, but never immoral. The paths of the licentious & the intemperate he condemned & studiously avoided as the very highways of destruction. ——— As to religious belief he was not settled in any when he left college. The subject however was not passed over without examination. While a member of college, his attention was somewhat arrested during which took place in that institution in the winter of 1831.

He was not it is believed the subject of any deep convictions at that time; but his mind was evidently engaged in deep thought for several weeks. Afterwards he became somewhat skeptical & was sometimes heard to speak of

least convincingly of the evidences of divine revelation.

After he graduated in the year 1832 he spent a year in teaching in several Institutions in Mass. In the year 1833 he removed to Albany & took charge of a department in an Institution of that City. There his attention was again called to the subject of religion. Taking a residence in a pious family & attending upon the Ministry of the Rev. Mr Kirk he was brought in immediate contact with the practical evidence of the truth he fain would have disavowed. For a time his heart rose in opposition to the subject. He felt rather superior to its influence. The regular religious service of the family he considered as a useless ceremony & often chose to absent himself. Being asked by a visitor in the family "if he would kneel in time of prayer?" he replyed "he could kneel to him if he wished, but his conscience would not let him bow to his Maker." In fact so conscientious was he on this subject, that worldly would not have tempted him to bow before the King of Heaven. He heard much of the efficacy of prayer but believed little of its influence. The devotions of the family he sometimes ridiculed as the climax of absurdity, at other times he felt not a little at the thought that he was included among the subjects of their petitions. Weeks passed away & still the all important subject was pressed more & more heavily upon him. Little was said personally to him; but there seemed to be a deep anxiety in the family that he should be

converted to God. Nor was he insensible to its influence. Day after day he conversed with an intimate friend on the subject of religion, but vainly chose to defer its urgent calls till a future day. At length a protracted meeting was held in Mr Kirk's Church. The lady with whom he boarded took an early opportunity to express to him her sincere conviction that this was the time for him to embrace the Savior, & tenderly invited him to attend the exercises of the meeting. With this invitation he did not at first comply. A party of pleasure or the most trivial excuse was sufficient to detain him. "But thanks to God" says a friend writing on this subject "that his steps were at length led to the place of holy convocation where the truth was plainly & forcibly exhibited, conscience no longer slumbered — the Holy Spirit did his Office work & ere a week passed his soul bowed in sweet submission to the Savior so long despised." He had for several years previous to this time indulged a speculative disposition on all subjects connected with revealed religion, but never until this time had he made it a matter of personal, individual interest. He seemed to be strongly impressed with the belief that if he did not now become personally interested in the religion of Christ he would become an open & confirmed Infidel. The thoughts of a blank & cheerless infidelity were abhorrent to his better feelings — the recollection of early parental instruction — dispersed by the pungent & faithful

preaching of Mr Kirk, & sanctified by the Holy Spirit brought him to decide for Christ & for Heaven. In writing a short time after his conversion to one of his intimate friends he thus expresses himself:—

"How strange & inconsistent a world is this in which we live — strang not on account of the novelty presented from day to day, but because of man's utter disregard of his best interests & his eternal weal. And inconsistent because men will not obey the unequivocal dictates of an enlightened conscience & the sound policy of candid reason — but would rather rush onward to the goal of Eternity, guided implicitly by blind passion & the grovelling ~~per~~ suggestions of the lower propensities"

After giving some reasons why he had not attended to the subject of religion before, he adds as the main one "I can give no other good reason, than that I would not. My own will was set up as a dictator — aided by what I was pleased to call stern reason. I have been determined for years past never to bow to Gaa or man, unless reason could comprehend the whole scheme from beginning to end, & show the why & the wherefore. But the pride of reason I hope is fallen — a fabric upon which I placed too much dependance for so frail a superstructure. Not that I have not acted in consistency with reason, but reason has governed where it should, & where it should not it has been silent, & yielded to what was not inconsistent but incomprehensible. —

"by the kind & generous invitations & advice of friends I have hitherto not only neglected but despised. Yet in the end it has not been in vain, & I feel that I owe them all a debt which the world itself can never pay. And to you especially does my heart flow out, for your earnest solicitations for my attention to the subject of religion - when the same from all others would have been spurned with perfect contempt. This is all that has kept me from sinking into a deep & obstinate Infidelity."

Speaking of the time of his conversion he says. "It was then I broke over a barrier which had been growing higher & higher for years, & had it not been battered down then I was & am thoroughly impressed with the belief that I never should have found a Gracious Savior."

Of the peculiar exercises of Mr Goodrich's mind at the time of his conversion, much might be said. His sense of past sin and present enmity to God was allmost overpowering. It was no small struggle for him to come down to the simple terms of the Gospel, & be willing to be saved by the vicarious mediation of a Savior. Says a friend who was much with him at this time, "those who witnessed his agony of spirit for two days after commuting himself by signing a pledge to attend to the subject immediately & publickly took the place of the anxious - could compare his feelings to nothing less than smothering of soul and body.

Indeed so great was his mental agony that his bodily powers became much deranged. A burning fever took possession of his frame, & he was obliged to lie upon his bed for many hours. Nor was this anguish changed at once to joy. It gradually subsided as his penitent heart was willing to receive the consolations offered by the Savior. He was for many days rather calm than joyfull, & spoke with the greatest trembling of the evidences of his acceptance. The goodness & forbearance of God during his course of rebellion — his instant mercy in giving him a Savior & the offer of free pardon filled his whole soul & were the theme of his constant meditation, conversation & prayer."

For his numerous friends who knew not God he felt a deep solicitude, particularly for his respected father. But not to those of kindred kin was his benevalence confined. A dying world lay heavy on his heart, & to labour for its salvation was his supreme desire.

His Christian Course was uniform & progressive. Unlike many who commence the service of the Redeemer with ardour & burning zeal. Mr Goodrich continued to retain the fervour of his first love. His watchword was onward — his standard was high — Every day seemed to increase his spiritual graces — every week brought him into a more intimate union with the Savior whom he loved; & unfolded to him new views of his own true character

& the relation he sustained to his fellow men.

Before entering upon his Theological course his mind was much exercised as to the path of duty. The motives which induced him to take that important step were elevated benevolent & heavenly. His advanced age, the delicacy of his constitution already much impaired by close application to study, & the prospect of a more lucrative situation in life were strong inducements to turn his attention to a less arduous calling. But his love for dying souls & his desire to proclaim Christ crucified overcame every obstacle & in the autumn of 1834 he became a member of this Seminary.

Now that he is gone — this seems to us a mysterious Providence! Humanly speaking he might have long lived to be a blessing to the world, had his time been employed in some active pursuit. But it was the all-wise purpose of his Heavenly Father to remove him when by a short process of intellectual and moral discipline he should be prepared to preside Him in his courts above.

"His emotions" says a friend in speaking on this subject" on leaving Albany where he had spent many happy hours & where he first found his Savior, combined with a sense of the magnitude of the enterprise in which he was about to embark were too deep for utterance. The starting tear — the suppressed sigh & the trembling hand as he bade us farewell, spoke but too well the language of his heart. —

It is perhaps well known to most of you who were acquainted with Mr Goodrich while a member of the Seminary that his labours here were very arduous. In addition to the daily studies of his class he had an engagement of four hours to devote to teaching. It was the all most universal opinion of his friends that his bodily constitution could not long sustain the heavy pressure his ambitious mind imposed upon it. But so devoted was he in the pursuit of knowledge & so tenacious of his standing as a student, that no motives could be urged sufficient to induce him to relax his effort. Here again is a mystery in the Providence of God. "Dark & inscrutable are his judgements & his ways past finding out."

Let us brethren, meekly bow at his feet, & look forward to the day when we shall meet our friend, & when we shall see our Saviour, as he is, & "know even as we are known."

It may be interesting & instructive to us to call to mind the scenes of Christian triumph which characterised our late Brother's death. Our limits compell us to be brief. We therefore pass over the early part of his sickness to the time when all hope of his recovery was at an end.

On being informed by Dr Alexander at the suggestion of his Physicians, that he could not in all human probability survive many days - it might but a few hours; he received the intelligence with great calmness & composure: and remarked — "I had not thought of dying so young, but Gods will be done. I have committed

to his care." During the day he made a disposition of his secular affairs — made presents to his particular friends & sent his dying messages to his absent relations & friends. His religious principle was strong in death. He had wished to preach the Gospel of Christ to his dying fellow men — but now that his wishes were not to be gratified, he was desirous of having his influence felt when his tongue should be silent in death. He accordingly directed his friend who attended him through his sickness to pay into the treasury of the Board of C. for F. Missions all his property that might remain after his debts had been paid. This was the last act of a secular kind which engaged his attention. From this time he spoke of the Earth as under his feet — of Heaven as his home. He looked upon death, though not as "the king of terrors, but as a welcome messenger who was to introduce him into the presence & joy of his Lord.

The Brethren attending his bed-side & supposing him about to depart, & seeing the calm & heavenly resignation he manifested to the Divine will, united in singing several appropriate hymns; in one of which "Rock of Ages," he joined with great spirit & fervency. He now longed to depart & be with Christ, which he said was far better.

Speaking of death, he remarked, that Christ had taken away his sting, & disarmed the Grave of all its terrors. He seemed fast ripening for the skies. All his exercises & expressions bore directly on this great object.

He often prayed in the hearing of his attendants for the spread of the Gospel — for the unity, purity & the prosperity of the Church — for the sanctification of the servants of the Lord, & for the extensive usefulness of the members of the Seminary, & for the conversion of his impenitent relatives & friends.

His heart was enlarged & all men shared in his dying supplications. His views of the character of God were clear & sometimes inexpressible. No doubts darkened his prospects of immortal felicity. He felt this was secured to him by the promises of God through the worthiness of Jesus Christ. His attendant once remarked to him the saying of an Infidel, that, "death was a leap in the dark" & enquired how it appeared to him? He replied "all his light before me & there is no darkness at all, Christ is the light thereof." At another time referring to the employment of the righteous in Heaven, he was asked if he thought he would have a golden crown? he answered, "they who have served Christ long & well, may have a golden crown, but one who has served him so short a time & so imperfectly as I have done will be satisfyed with a robe of righteousness." It was then asked "if you had a golden crown what would you do with it?" He replyed with great emphasis "I would cast it at the Savior's feet." Being asked if he wished to be restored to health — he replyed "If I have a will it is to depart — for should I recover I fear I should only desecrate my talents — but if I die I shall go where all my powers will be employed unencumbered by flesh & sin in the service of Christ. —

The morning previous to his death while yet unconscious that it was day — he made an audible thanksgiving in which he thanked God for bringing him safely thro a world of trial & probation & for introducing him into the society of the redeemed in Heaven. Soon after on waking he seemed disappointed at finding himself still an inhabitant of Earth, and remarked "that he supposed he had ceased to be of Earth & had joined the society of the saints above, and" added he "tongue cannot tell what joy I then experienced."

I will close this very imperfect sketch by an extract from an obituary notice of him, published in the New York Observer shortly after his death.

"Few candidates for the ministry gave higher promise of usefulness. Mild & agreeable in his manners, studious in his habits, well read in theology, & a devout Christian, all who knew him indulged the pleasing anticipation that he would be a faithful & successful laborer in the vineyard of the Lord." He bore his severe illness with the utmost patience & resignation, always replying to inquiries after his health "I am very comfortable," until the night of 12 of Feb-y, when "without a struggle or a groan he ceased to breath." Having been a member of the Seminary 18 months he was called to his rest aged 27 yrs. & 7 months.

William G. Miller. Compiler

D. Kennedy

Obituary
of John Newton Allen

John Newton Allen was born in Shelby County Kentucky on the 8th day of March 1808 — He was the son of James Allen and Elizabeth (formerly Elizabeth Logan) both natives of Rockbridge County, Va. They emigrated to Ky in 1802 or 3. His father was for many years an Elder in the Presbyterian Church in Ky under the care of Rev A. Cameron who has long been an able defender of the truth in that region. His Mother was remarkable for her piety, prudence, & intelligence. Himself of a large family distinguished in the valley of Virginia for their consistent attachment to the Presbyterian Church — Indeed the Logan family may be regarded as an interesting & encouraging illustration of God's faithfulness to his covenant — Having furnished several Ministers of the gospel, and several ruling elders, and a large portion of the present generation early brought into the Church —

Under the maternal nurture of such a mother it is not surprising that eight the whole number of her children who lived to the age of maturity, should give early indications

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of the blessed fruits of a religious Education, and a good testimony in favor of such an influence by successfully dedicating themselves at an early age to the service of Abrams God— The deceased has left three sisters & four Brothers; all members of the church: one Brother an elder, & three pursuing studies preparatory to the ministry of that gospel, upon which he was prevented from fully entering by his premature death— While their venerable parents still live to witness the blessed results of their united solicitude in the calm & triumphant death of their first born Son, & the prospect of future usefulness in their remaining offspring— Thus was it said "Blessed is every one that feareth the Lord— that walketh in his ways— Thy wife shall be as a fruitful vine by the sides of thy house— thy children like olive plants round about thy table— Yea thou shalt see thy Childrens children, and peace upon Israel—

The subject of this notice was, we are informed by his mother, the subject of serious religious impressions at an early age, the effect doubtless of parental inculcation directed to the spiritual interests of the Soul, aided by that spirit which sanctified "Samuel from the womb"— That he had deep convictions of his depravity when probably not more than five years of age: that at that age frequently

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he could not rest at night, but would wake his Parents & talk with them, and say to them, "he was afraid he would be lost - that he could not think right" But that through the day these impressions would seem to wear off - Until his seventeenth or eighteenth year he seems to have been the subject of no permanent religious impressions; at least so as to bring him to acknowledge them publicly - Indeed some of his juvenile years were rather perhaps marked by considerable levity - partly owing to injurious associations - & partly to the great fact "that foolishness is bound up in the heart of a child". Though it is not known that he was guilty of gross sins, such as profaneness, sabbath-breaking, which he had always been taught to avoid & abhor - His early education conducted under the eye of his mother father, and to some extent by his Father, gave him an opportunity of maintaining a stricter watch over the development of the moral character of his Son, than happens to the Young, oftentimes - The elements of his education were acquired with facility; & he soon showed a thirst for knowledge, which induced his Father, living in moderate circumstances, and having a large family to support, to release him from all obligation to labor for the family at the age of fifteen - that he might seek the means of prosecuting his education liberally. Going twenty five or thirty miles from home, his Father procured for him a situation as Teacher of a Country School, where he spent a year -

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after this he commenced the study of the Latin & Greek languages with Rev A. A. Shannon of Shelbyville Ky; instructing a class of boys at the same time to aid his pecuniary means. He spent, perhaps, a year & a half there — during which time he made a public profession of religion — But little is known to the writer of the exercises of his mind previous to this important step. It is believed, however, to have been taken in view of calm & sober reflection — in view of personal obligation to serve God — traceable to the silent but steady operation of principles inculcated by parental precept & example from his infancy — aided by the sound instructions of an able minister — and above all nourished by the restraining and impelling and transforming Spirit of God operating in connexion with the truth — It was at a time when to see a young man of ardent hopes come out on the Lord's side, was an unusual thing. He took the step alone. No other avouched the Lord for the first time publickly with him. It was not a time when multitudes were cut to the heart, and crowding with anxious step to the sacramental table — But few were found of his age who were willing to cross the line which seperated the church visible from the world —

In the fall of 1826 He entered the Sophomore class in Centre College Ky. It is believed

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that previous to this he had resolved to dedicate himself to the ministry of the Gospel. On going to College he met with much to encourage him in his christian life. In that infant institution, but just planted by the Presbyterian church in Ky, the work of the Lord was about that time going on gloriously - Many youths of bright promise were brought to lay their talents at the foot of the cross - one of whom is now in the Sandwich Islands preaching that cross to the Heathen, and another when last heard from, was with two or three Kindred spirits, pioneering his way to the heart of South Eastern Africa, to tell the benighted Zoolas that "Jesus is the Sinners' friend" - This state of things continued with some fluctuations during his stay in that college - He graduated in July 1829 - Spent the following winter as a resident graduate in Miami University, Ohio - making some progress in the study of Hebrew & French & pursuing that of Mathematics - Being invited during the following Summer to take charge of a flourishing school in Vincennes Ia, he accepted & retained that situation for about fifteen months, during this time taking up and pursuing some of the modern Languages, perhaps Italian & Spanish ——

In the fall of 1831 he left the west, intending to spend some time in Yale College in enlarging his stock of knowledge previous to his entering this Seminary. Meeting with some friend in the City of

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New York, he was induced to enter this seminary for the with, with which he retained his connexion nearly three years. He had not been here long before he resolved to take a four years course in this Seminary. But his Master determined otherwise. During the winter of his third year in the Institution he was attacked with a violent cold, terminating in inflammation of the lungs, & resulting finally in a permanent pulmonary affection, from which he never recovered. During the Spring he visited Virginia in hope of finding his disease removed - returned still feeble - was induced to apply for licence to preach, with a view of taking some agency which might afford him an occasion of travelling for his health - was licensed ~~in June~~ Aug. 5 1834 by the first presbytery of Philadelphia - But continuing to grow more feeble, as a last resort, he was advised to try a southern climate - procuring a situation as tutor to the Son of a wealthy and benevolent Widow Lady of New Orleans, he set off reluctantly from the scene of his studies, and his hopes, to seek, in a milder clime, what, perhaps, by imprudence or negligence he had lost while here —

He was quite feeble when he left; continued to improve as he thought till the next spring, when he considered his health perfectly restored -

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And for some time hesitated about the propriety of accepting a Professorship of Languages in Oakland Coll. Mississippi. But being advised to abstain from too much exertion either mental or physical, and still intent on accomplishing a visit to some of the European Universities, upon which he had had his heart set for some time, he declined the offer, and continued his tutorship in the family into which he went to the South. He spent the last Summer in Alexandria Louisiana until driven back to New Orleans by a malignant fever breaking out in the place. After returning to New Orleans, he was suddenly prostrated by a violent dysentery leaving him exceedingly reduced — still however he was flattered with hopes of recovery from the deceitful disease — and wrote Nov 7th "my Physician predict for me robust health as the result of this acclimating process — but he adds I never know what a single day may bring forth, and concludes his letter by saying, I shall certainly sail (for Europe) in the Spring, if Providence permits — Reasons accumulate why I should do so" &c. and true he did commence a long journey — but not across the Atlantic as he had anticipated — not to visit a german University and drink from the deep but not always pure fountains of biblical learning — but across the dark valley of the shadow of death — and we trust, to learn more true knowledge of God's character, & perfections, & government, and of the glories of Christ and of

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Heaven, than a Brander or Tholuck could have taught, or than they themselves have ever learned. The next that was heard from him was through his brother in Pennsylvania; who received a letter about the 20th Dec urging him to hasten to N. Orleans, as he was apprehensive his days would soon close— His apprehensions were well founded; for ere his brother could reach him, disease had done its office— the clay tenement was broken down, and the deathless Spirit liberated, until at the Judgment it shall reassume that tenement renovated & made a glorious spiritual body, & to remain united forever in the service & enjoyment of God, in whose "presence is fulness of joy and at whose right hand are pleasure forever more"—

He died at the house of the Rev Mr Parker in New Orleans on the 30 Dec. 1835 in the 28 year of his age ———

The state of his mind in the immediate view of death may be learned from the last letter he dictated (for he was unable to write) to his friends, five days before his death— In this letter he expresses, calmly, the utmost confidence in the grace of God as the portion of believers— and resignation to the divine will— and urges his Brothers & Sisters & Friends to a more unreserved dedication of themselves to the Master's service— that they should not live

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for the world — that they should bring heaven near, and live in continual waiting for the coming of Christ —

His piety, at first, like a grain of mustard seed, continued to grow, especially after he became a Member of the Seminary — Before this it seemed to burn with a feeble flame, even in his own judgment — The Writer remembers to have heard him remark once while in College that if genuine repentance depended upon deep & pungent views of sin, he had it not — That the principal evidence he felt of his being a Christian was his delight in prayer & the service of God. But it is believed that after joining the Seminary — and especially after losing his health, he had clearer views of the gospel and exhibited a growing piety until the last ——

This sudden chrushing of his earthly hopes at first appeared to deject him, but after a short time, he seemed to acquiesce in the divine will, with an increasing confidence that his Savior would "do all things well" ——

He had large views of the qualifications necessary to the office of a pious minister — and expressed his regret, that so many were engaged, or seeking to engage in that solemn work with such slender preparation — He had set his mark high, and was determined to spare no exertion to reach it — actuated too much, perhaps, by an unsanctified ambition — Indeed this seemed a prominent

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characteristic of his mind — and was probably only subdued by the pressure of affliction, teaching him, that the Savior could accomplish his work in this world without his feeble aid — That this was the case appears from a remark he once made to the writer while in College — after hearing a very indifferent sermon from a brother of feeble capacity, he remarked that though the feeling might perhaps be wrong, yet unless he could make a better preacher than the one we had just heard, he had no desire to become a Preacher at all. But after the hand of affliction was laid upon him, teaching him his own weakness, he was heard to express his regret that he had allowed the culture of the intellect to encroach so much upon the cultivation of the christian graces —

It is said by those who knew him while in the Seminary that his standing was respectable, perhaps high, as a man of talents; that he prosecuted his studies with an ardor & diligence not often to be met with in the Institution — and that his success was proportioned to his diligence — that besides his attention to the prescribed studies of the Sem. he gave considerable attention to the study of Arabic, German, & French, & perhaps Syriac & Chaldee Languages — His plans seem to have been too large, indicating his characteristic ambition, and

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perhaps a want of patience — as it would have taken a long life to make profound & accurate acquisition in all which his plan embraced ——

He was magnanimous — One who knew him well says "I shall never forget the time when I saw Brother Allen make a prompt & manly acknowledgment to a brother in the Sem. whose feelings he had rashly & imprudently wounded" ——

He was of an independent mind, not taking his opinions from the dicta of other men. While in College he incurred the displeasure of his President & instructor, by requiring more than official authority for one opinion in Metaphysics — an offence for which he was never afterward forgiven ——

His health, after his licensure, not permitting him to preach much, but little is known of the character of his preaching. His brother says that among his papers were left some Sermons partly written out — that in them Christ & him crucified appears to be his great theme". The study of the Psalms seems to have occupied much of his time towards the close of his life, and doubtless contributed much to that ripeness for the kingdom of Heaven, indicated by his last letters & conversation. He recommended the study of the Psalms with great earnestness ——

As a Teacher, and for a short time Superintendent of the Princeton S. School, he conducted himself in such a way as to secure the confidence

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and affection of those who best knew him —

Of prepossessing appearance & manners joined with much general information gathered from observation, as well as extensive reading for one of his age, he had much about him to secure him access to friendships the most desirable and much to foster hopes that by the blessing of God he would become a blessing to the Church, and the World, as well as an ornament to Society and literature, and a credit to his Friends —

But "Man that is in honor abideth not" what to him are all his schemes & plans — his high aims and ardent hopes — the fond expectations of his sanguine friends — his rivalry & emulation, or the envy of those to whom fortune or rank could not compensate for stupidity or negligence — What are the struggles against want & difficulty in the accomplishment of his lofty purposes, what are all these to him who looks upon them all now in the light of eternity? and doubtless wonders what there is in Earth or its vanities so to attract the love & employ the energies of the busy mortals he has left behind. "The ressurrection of the just shall reveal his worth" —

Compiled by

W. Y Allen

Presented August 4th, 1836

Obituary of the Rev Robert M. Laird

The Rev Robt M Laird, the subject of this memoir, was a member of Princeton Theological Seminary 9 months, & left in the fall of 1822

During the protracted illness which terminated in his death, he consigned to the flames many of his letters, papers &c, through an unwillingness to have anything published after his decease—

We shall therefor be able to present but a brief account of his life & character as it is embalmed in the memory of his many friends, leaving his public actions to speak his sentiments & the fixed purpose of his heart—

Mr Laird was born in Washington Co. West Penna. on the 23rd of March 1799, & was baptized in infancy by the venerable Jos. Patterson, well known in the west.

His collegiate education was obtained at Washington Col. Pa, where he graduated A.D. 1817 at the age of 18 yrs. After spending some time in teaching he commenced the study of Law. But his mind, which from early childhood had been the subject of religious impressions, was, at this time, through the operation of the Spirit of God, effectually & savingly awakened to the consideration of his eternal ~~welfare~~ salvation — and having after deep exercise of mind obtained a comfortable hope in Christ, he felt it his duty to relinquish the study of the law, & devote himself entirely to the service of God in the Gos'

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Robert M Laird

After a course of study he was licensed in Octorara Church, Lanc. Co. Pa by the Presbytery of New Castle, ~~at their meeting in the spring of 1823.~~ Aug 15. 1822.

In August 19th ~~of the same year~~ 1823 he was ordained in Pittsburg by the Presbytery of Ohio, to be sent out as a Missionary to the North West, under the Western Missionary Society. He therefore refused a call from the congregation of Monterey in Allegany Co. Pa. to become their pastor, & on the day following his ordination, started on his mission to Sault de St Marie (Falls of St Mary) a place between Lakes Huron & Superior, where there is an United States military post.

He had received a commission for one year, but owing to ill-health, was obliged to return at the expiration of 9 months. He left the place however not without many testimonials of his fidelity to the cause of his divine Master. His labors were blessed with a revival of religion, in which not less than 50 or 60 persons became anxious for the salvation of their souls - and many of these he had reason to believe, experienced a change of heart.

Having returned from his missionary tour early in the year 1824 - he spent the summer in the neighborhood of Pittsburg.

During the year 1825 & part of 1826 Mr Laird labored on the eastern Shore of Maryland, preaching to the United Congregations of Manokin in Princess Ann & Wicomoco, in Salsbury - until having received a second

Robert M Laird

unanimous call from the congregation at Monteurs Allegheny Co. Pa
he was installed their Pastor June 22nd 1826. by Pby of Ohio.

Here also his labors were much blessed. During the two years in which he had the care of this Congregation as many as 99 members were added to the church.

In the summer of 1828 he resigned his pastoral charge & accepted of an agency to collect funds for the Western Theo. Sem.

In the prosecution of his duties as an agent, he revisited his former congregations in Md, and while there, was without solicitation on his part, elected Principal of Washington Academy, & earnestly intreated to assume also, the pastoral charge of the two churches, to whom his services before had been so acceptable.

He accordingly removed with his family to Princess Ann, in December 1828 — Here he remained laboring unceasingly & successfully in the twofold occupation of Teacher & Pastor, for about 6 years & a half, — and was made instrumental in turning many from darkness to light & from the power of Satan unto God

But his constitution was unable long to sustain the arduous duties of his situation, & it soon became manifest that he was sinking under an insidious pulmonary disease. Finding it necessary therefore to resign his situation he removed to Colombia, the residence of his Father in law, where he remained upwards of a year in a very fee-

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carious state of health — as the only hope of relief from his wasting complaints, he was now advised to take a journey to the South. He therefore left his family & went in the fall of 1836 to Georgia — But the travelling was of little benefit to him. His disease had become too deeply seated to be removed by human remedies — He preached his last Sermon at Macon Ga. Afterwards he went about 20 miles further west, & was kindly invited to preach to Hopewell congregation as often as his strength would allow. But he was nearer his end than even his friends anticipated. His situation soon became so critical, that it was deemed advisable to remove him to Montpelier Springs Monroe Co. where he resigned his spirit into the hand of his God, on the 19th of March 1837.

His letters during his last illness in a Land of strangers, far from his beloved wife & four dear children, breath a spirit of entire resignation & submission, & exhibit an unshaken & unreserved confidence in God.

His end was most triumphant, & strikingly manifested the power of the religion of Jesus, to sustain the Soul in the most trying hour — He had not the least doubt of his eternal happiness — Shortly before he died he expressed himself in the following Language, "God out of mere love sent his Son to make an atonement for Sin, that thus the Holy Ghost might sanctify my heart, & fit me for heaven, and

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this has been done. On these points I have not a doubt- no not one - yet if any should accuse me of sins of heart sins, I should be obliged to reply as Romaine to every charge peccavi (I have sinned). I have always been moral & extremely correct, yet I feel that in myself I am full of sin - my only hope is in the Savior"

When dying he exclaimed in a clear & distinct voice, "what a glorious prospect!"

As an evidence of the estimation in which this servant of Christ was held by his people in Md. we quote the following extract from a letter of one of his elders in Princess Ann, written to Mrs Laird on the intelligence of his decease. "Mr L's death was deeply & forcibly felt by the people of this congregation, knowing that he here wasted away the vital spark in laboring night & day for the good of Souls, & that he left us only when he was unable to discharge the laborious duties of his office — All this & much more endeared him to us, when living & embalms his memory when dead. In him we have lost a spiritual Teacher, Counsellor & Friend; in him we had a powerful intercessor at a throne of grace, for the effectual fervent prayer of a righteous man availeth much, & we are confident that he ceased not to pray for us, until he ceased to live. When the deceased came among us, he found us a deided people. we were not only as Sheep

Robert M. Laird

without a Shepherd - but the wolves had been here & the sheep had been scattered - There are few, perhaps none, with the same opportunities, that could more effectually have reunited these churches, than Mr L. and though he might not have so many striking fruits of his labors here, as many others have had in more favored section section of our land, nor as he himself may have found elsewhere, yet we fondly hope that he will have many even here for a crown of rejoicing on that day when his Lord & Master shall make up his jewels'

I may probably be censured by some, for penning an eulogy on his character which he does not merit, but I am conscious, that, while he owed all his excellence to the renewing & purifying influence of divine grace, he uniformly displayed in his public & private life a degree of excellence & of that christian spirit of meekness & forbearance which is so lovely in a professing Christian, more lovely still in a Minister of the gospel of peace, but seldom met with among men.

Mr Laird has left behind him only 120 Sermons in Manuscript. The style of these discourses, is said by those who have heard & read them, to be lucid, the reasoning powerful & convincing, while throughout every page, glows the deep fire that warmed his own heart - In exhortation he was affectionate, animated & solemn -

"Endowed" says one who was intimately acquainted

Robert M Laird

with his character, "with a strong & discriminating mind, a sound judgment – prompt & decisive in his measures, he seldom if ever failed in accomplishing what he undertook" Mr Laird was a close student & stood high as a scholar & above all was a man of prayer. The church & her interests lay near his heart – The Bible was his daily companion, & by it was his life & conduct regulated – He was strictly conscientious & faithful in the discharge of the various duties that devolved upon him & the intense & unremitting attention he bestowed, proved that whatsoever his hand found to do, he did it with his might.

Mr Laird had fine conversational powers – & was an agreeable companion. He was affable in his manners – kind & generous in his disposition & in his friendship sincere.

Possessing qualifications which fitted him to be extensively useful in the cause of his Redeemer, he was by a mysterious Providence called in the prime of life, away from his earthly labors; but it was to him we doubt not a happy change – For blessed are they who die in the Lord – How sweet the consolation to those who mourn his loss, to reflect on his consistent christian walk, & his unshaken confidence in Christ at all times, but especially when called to pass through the valley of the shadow of death –

To his mourners we would say

"Think O ye who fondly languish

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Robert M Laird

"On the grave of him you love
"While you bosoms throb with anguish
"He is warbling songs above
"While your lonely steps are straying
"Lonely through night's deep'ning shade
"Glory's brightest beams are playing
"Round the happy Christian's head"

Compiled by

Frea^k S Ernest

Presented Dec 1. 1837

G.B.M.

Obituary of David White

There are events in the Providence of God which to the eye of man appear dark & inscrutable. The ways of God indeed are ever a great deep, but he often works in a manner so mysterious, so apparently opposed to himself, and to the interests of that Kingdom which he has established & is building up in the Earth that we find relief when contemplating these Providences only in the assurance that the Judge of all the Earth doeth right — that infinite wisdom is engaged in executing the plans which infinite wisdom has devised.

This is especially true of the dealings of God towards his Church. He has said that "He loveth the gates of Zion more than all the dwellings of Jacob." — He compares the love he bears to her with that of a tender Mother, & asks, "Can a woman forget her sucking child that she should not have compassion on the Son of her womb," the answer of God is, "yea they may forget, yet will I not forget thee" — But notwithstanding these declarations, how numerous since the foundations of Zion were laid, have been the adverse events which if they have not jeoparded her existence have deeply affected her prosperity. The history of the present times will furnish many illustrations — Not to speak of greater events even now, when the harvest is so great and the laborers are so few — when we are exhorted by the word of God & by our love to his cause to pray the Lord of the harvest that he would send forth more

David White

laborers into his harvest" how often have we seen the most youthful and the most promising cut off. We have been called to mourn the loss not only of the aged laborer who after having filled out his years is gathered like a shock of corn fully ripe, but the strong man has been removed in the midst of his days, & the youthful servant who gave such promise of usefulness has been summoned to receive his reward for having it in his heart to build the house of the Lord without being permitted to lay a stone upon its walls — The Church within a few years has been bereft of some of her dear Sons who were continued in her bosom only long enough to render their names, their memory & their example precious & were then taken to the bosom of their Savior —

Among these afflictive & mysterious Providencies we would number that which has removed the subject of this short notice —

David White was the Son of Enoch & Sarah White. He was born on the 23rd day of March 1807 at Pittsfield, Mass. at which place his parents have continued to live & where he spent the whole of his early life —

He was one of the numberless instances of the truth of the declaration of the wise man "Train up a child in the way he should go & when he is old he will not depart from it." His mother was a woman of ardent & consistent piety who like

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Hannah of old consecrated her children to the Lord. She was accustomed daily to take them apart & pray with them in private, when she urged upon their attention the claims of the gospel & besought them early to seek an interest in the Savior. Very soon discovering in the mind of her son David a fondness for these interviews, she held more frequent & particular religious conversation with him than with the rest, & whether it was because she saw in him the promise of future piety & usefulness, or because the Lord inclined her heart to cultivate this plant for him, she bestowed much care upon his religious education — often when the truth was affectionately pressed upon his attention by his anxious mother he would reply that he intended to be good & obey God —

His disposition in childhood was remarkably amiable — he was kind & affectionate to his companions, & to the members of his own family he constantly manifested a desire to please, & seemed most happy when by his own exertions or sacrifices he could contribute to the happiness of others — His temper was very mild. To his parents he was perfectly obedient so that the correction of the rod was never resorted to in a single instance — he needed only to be told of their wishes, & if he failed to accomplish them it was a sufficient source of grief without any additional punishment —

At the age of 15 he entered Williams College. To this period his mother had looked forward with feelings of deep anxiety — such as a mother's heart

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alone can feel. She had watched the developement of his mind, & the exhibition of his amiable traits of character. She had watched them with a Mothers eye, & regarded them with all the fondness of a Mothers heart. But She loved Christ and the everlasting welfare of her children, & she desired that they might live before God, & be fitted by his grace to become his devoted & faithful Servants - She had with prayerful assiduity & faithfulness often entreated her son to remember his Creator in the days of his youth, and warned him of the evil days when he should say he had no pleasure in them. He was now about to leave the parental roof & although he was not to be removed beyond a Mothers prayers, he was soon to be placed beyond a Parents counsels & watchful care - & this without being possessed of that grace which is the only sure defence against the influence of the World. He was soon to be exposed to the allurements & temptations of College life & that too at a tender age, when the strength of mere moral principle would be but a trifling barrier to the captivating influence of gay society. How could a Christian Mothers heart be otherwise than deeply affected by such considerations — But She committed him to the Lord & he entered College —

He had been there but a few months when he was obliged to leave on account of ill health just at the commencement of a powerful revival of Religion. This seeming adverse Providence, that he

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should be removed just at the time when his residence there might be hoped to have a saving influence was another trial to his Parents who had many anxious interviews with him on the subject. His reply to the expression of her feelings & desires on his behalf was, "do not be concerned, I shall become pious when I am 20 yrs old."

He remained at home variously occupied for some ~~years~~ time. as he was drawing towards the years of manhood, the natural waywardness of a sprightly & vigorous mind began to manifest itself. He never indulged in scenes of dissipation, nor was he known to be guilty of any open immorality, but he gradually lost the deep & abiding influence, which a Mother's Counsels & prayers once exerted upon his heart. He seemed to regard with less reverence those Sacred things which were once treated with scrupulous solemnity. although he did not outwardly exhibit any disrespect to consecrated hours or ordinancies, the Sabbath & Sanctuary were now more lightly esteemed than they had once been.

But at this period of his life a change took place which gave a new direction to all his thoughts & feelings. It pleased God to arrest him in his course & to make him a subject of his grace. When he had nearly completed his 20th year, & while he was engaged in teaching a school in his native village he became deeply impressed with the importance of seeking an interest in Christ without delay. The reason of his

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anxiety was one of deep solemnity & painful solicitude for about eight weeks." Among his papers there was found a record of the exercises of his mind at that time made but a few days after he had obtained peace in believing. We make an extract from it:

"about the middle of February I began to be thoughtful on the subject of religion. Sermons all seemed designed for me. Before I had been induced to think that such & such remarks of the minister suited well the case of some one else, but now they were aimed directly at me, & I only was intended. At this time I frequently would find myself ruminating upon the works of God, my own littleness & unworthiness, & would often break forth in ejaculatory prayer that I might repent & believe. I had for a long time entirely neglected my Bible - now I commenced for a different purpose than ever before. Once it was to quiet conscience, now to know God's will & my duty. But it was a blind letter - a sealed book! Its blindness stimulated me to greater anxiety and instead of dampening my ardor, excited me to greater diligence. I continued to read & to pray regularly - attended all meetings, & came to the conclusion that now was the best time I should ever have to gain an interest in the Savior. But various thoughts now occurred to me, as that all my companions would laugh at & despise me, that I should have to leave them all & seperate myself from the world. But I thought it better to gain the good-will of God, than

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the applause of man. Hearing of the reformation at Lenox & in the South part of the County I became still more resolute. At this time a young Lady Miss E.P. having gone to Lenox Experienced the love of God shed abroad in her heart & returned in a happy frame of mind. She had long been under my instruction – a pupil, to whom I was much attached for the mildness of her disposition & her agreeable deportment. To see her thus changed from good to better, from Sin to Holiness at once overcame me & spurred me on to the resolution that if there was mercy in store for a sinner, I would importune God till I obtained it, even if my whole life were spent in the search. I thought it would be a sufficient recompense, if I could enjoy one moments consolation & that the last of my life – consolation in knowing that my sins were forgiven & myself reconciled to God."

He continued thus to seek the Lord for some weeks without obtaining any comforting view of christ as a Savior. At one time he says, "after passing an hour or more in this state, I returned home & retired to my ~~home~~ room, & in the presence of God & with myself, audibly vowed to devote my whole life to seek the salvation of my soul, & that in the strength of the Lord I promised to read no book but the Bible, to hold no conversation but on the subject of religion, & to indulge no thoughts but on religious things till the hour of my death, but that I found an interest in Christ – that I would cry for mercy continually, & if I died, I would die at the foot of the mercy seat pleading for pardon & forgiveness.

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God oftentimes leads the sinner through long & dark & sorrowful ways that the light of his reconciled countenance and the joys of his salvation may appear more bright & precious. It was so in the case of Mr W. After several weeks of anxious inquiry in which his distress was often, if not continually, very deep, he was at length brought into light and made to rejoice in the God of his salvation. His distress had been deep — his joy now was equally high. He thus remarks his feelings, "I seemed to stand in an ocean of joy, & but one drop of it caused me to be happy — the remainder was for all who would come & drink"

Immediately upon obtaining the comforting evidence that his own sins were washed away in the Savior's blood Mr W. was filled with earnest desires to lead others to Christ. At the hour in which he first found peace he was in company with a brother, & an intimate friend, who were seeking the same Jesus. He exhorted them to come to Christ, & to use his own words, "told them of the goodness of God & tried to persuade them to come." In another place he writes, "From the first moment in which I hope I submitted, I became anxious to warn sinners to flee from the wrath to come. a feeling to which I had been a stranger pervaded my breast, & led me willingly to go to all my companions & invite them to come to Christ

A powerful work of grace was at that time

in progress at Pittsfield, & among others who co-operated with the Pastor of the church, Mr W. although then but just beginning to speak the language of Canaan was actively engaged. He went from friend to friend & from house to house inviting & urging all to flee to the ark of mercy & warning them of the destruction which must come upon their souls if they neglected the salvation offered. Among his papers were found occasional notes descriptive of his feelings & labors from which we extract a few—

Thursday March 15th This day did not keep school went to see some impenitent sinners - found some careless - others anxious. In the evening saw several old professors, seemed near & dear - also entered a society meeting of young Ladies - much gaiety among them. Soon introduced the subject of religion, told of the enjoyment of religion, of the goodness of God, & invited them to seek his favor - closed with prayer. There were about six professors of religion & 8 who were not. A note appended to this some days after says "all of the above named 8 are now hopefully pious, having become converts in the reformation in two weeks after this visit —

On the of 1827 Mr Enoch White with three sons, among whom was the subject of this notice publickly professed their faith in Christ & united with the congregational church of Pittsfield. They were all hopefully converted during the powerful revival with which that place had been blessed. It was a solemn day to that family as well as to many others.

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Four of their number who but a few months since were careless & indifferent with regard to their salvation now publicly enrolled their names among the people of God, and sitting down at the table of the Lord manifested their choice of Jehovah as their God, Christ as their Savior, & the Holy Spirit as their Sanctifier –

Upon experiencing a change of heart the whole purposes of Mr W's mind were changed. It was now his great object in living to serve his heavenly Master, & to benefit the Souls of men. He now anxiously resumed his studies & set his face towards the gospel ministry. He esteemed it his joy & honor to recommend the Savior whom he had so long & so lately despised & rejected, & this was the only office in which he could be entirely devoted to the work in which it was his delight to engage –

From this time he not only regarded the Missionary cause with those feelings of interest, which every Christian should possess, but he desired to be one of those who should be sent forth to preach the gospel of the Redeemer to the benighted heathen –

In the fall of 1828. Mr W. entered the Sophomore class in Union Col. Those who have passed through a college course, who have been exposed to its numerous temptations know how hard it is for the Christian to maintain a humble & exemplary deportment, & avoid the charge of moroseness & pharasaical sanctity which the conscientious follower of Christ so often meets.

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If he endeavors to discharge his duty to his master & to be faithful to his fellow students, he is generally regarded as one who is occupied with gloomy thoughts, & who delights in obtruding them upon ~~others~~ those who are cheerful. If on the other hand he mingles much with the world or participates in the least degree in their mirth he suffers even in their estimation —

It is equally difficult for him to maintain that stand as a scholar, to which every one who desires to honor Christ ought continually to aim, & at the same time escape the charge of being governed by worldly & ambitious motives —

although we do not believe that Mr W. was altogether blameless in his walk & conversation, or that in maintaining his reputation as a scholar he was always free from every unworthy feeling or motive — this would be to suppose him near perfection — yet we believe that very few complete their college course with so much honor to themselves who have been so consistent & exemplary in their christian deportment. The writer of this entered Union college at the same time that Mr W. graduated, & although he was not at that time personally acquainted with him, he acquired a high regard for his character, from the frequent mention which was made of his name & example. They were respected by the worldling, & remembered for imitation by those who endeavored to let their light shine before their fellow men. It was no uncommon thing to hear the thoughtless & dissipated express their admirations of his virtues & bear testimony to the sincerity of

his christian profession. This good opinion was not obtained by winking at but by reproving immorality & sin, & by affectionate endeavors to enforce upon the hearts & consciences of his unconverted companions, the claims of religion. One, who was at that time a stranger to the grace of the gospel, but who has since been brought to the feet of Jesus, writes as follows,

"To my mind it appears that the course of the Christian should be such as to command the respect of the gay, the worldly & the profligate, and such was the case with our friend. It was obvious to every person that he was governed by principles that exerted a deep & abiding influence over his whole life & ~~conversation~~ conduct. Although gravity & sobriety marked every feature of his countenance, yet in all this there was nothing repulsive, nothing forbidding. Though he was ever cheerful, his cheerfulness approached not to levity. When he entered into the innocent amusements of college so necessary to relieve the mind from the tedium incidental to excessive mental pursuits, it was evidently with a heart tempered & feelings subdued, by the view of the great object of life which he kept ever distinctly before him, & to which pleasure & amusement, business & toil were rendered subservient - to the attainment of which the powers of his mind & body were directed, & in the prosecution of which, he has yielded up his life a voluntary sacrifice -

"Our Brother, I think, endeavored faithfully to discharge

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his duty to the Souls of those friends, over whom he could exert an influence + his labors were not confined to the circle of his immediate friends but extended to all with whom he had any intercourse— I know of his faithfulness in warning men to flee from the wrath to come, + to lay hold upon the hope of eternal life set forth in the gospel— of his anxiety + solicitude to see the awakened soul led to lay the burden of its sorrows + sins upon the strong arm of the Savior."

The interest which he felt in the spiritual welfare of his fellow students, and of the Institution of which he was a member, may be inferred from the following extracts from his journal—

"Feb 27th 1830. Met an unusually large number of brethren in a private prayer meeting. As a member of a committee to suggest some measures that might be adopted to promote godliness in our hearts + the advancement of religion in this institution, I reported some suggestions which were adopted. It was good to be there. Oh, may it be but a precursor to more glorious days. Appearances certainly are more favorable for a revival of religion, but I feel too much engaged with the cares of the world. My will, I desire to have brought into subjection to that of my Lords. Crucify my will Oh Lord, + make me wholly thine"—

An election of Orators from the Junior class soon after produced so much excitement + interested the feelings of the students to such an extent as to disappoint the hopes thus expressed— This he laments in the following words—

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"Until now my hopes for a revival of religion have been high. The measures which have been adopted by the pious Students to promote unity of feeling & growth in grace have given reason to hope something of good might be expected, but the zeal that is this day manifesting itself respecting the election that is soon to ensue gives great reason to fear that religious feelings are banished from the mind"—

At another time he writes (March 22. 1831). 'after a season of great coldness, the Lord appears to have returned to visit his children. What divine condescension! An increase of feeling had been manifested for some days previous to Sabbath. That was a day of prayer. Dr N. as usual lectured to the college assembled in the Chapel on the text "What shall it profit a man if he should gain the whole world, & lose his own Soul". It was evident from the stillness that reigned there that truth was acting powerfully upon the hearts of those that listened. In the evening, at the prayer meeting, there was a general breaking down of hearts, & professors seemed willing to become any thing or nothing if the cause of Christ might be advanced"

The great object for which Mr W. lived after he experienced the love of God shed abroad in his own heart was to advance the Kingdom of Christ in the hearts of his fellow men. This object he evidently aimed to keep constantly before his mind as a guide & a motive to action, but in prosecuting it, he did not always have the same liveliness of feeling,

or ardor of desire which we have described. He was but a man, & possessed like feelings with other men. But even while suffering the comparative coldness of feeling & affection of which he sometimes complained, he did not cease his exertions in the cause of his master. Although sometimes destitute of those feelings of lively interest in the concerns of eternity which the child of God desires ever to cherish, he still went forward in his work —

But the labors of Mr W. were not at this time, confined within the College Walls. For two years he had the superintendence of the sabbath school of the Dutch Ref. Church in Schenectady under the pastoral care of Rev Mr Van Vechten, to the duties of which office, he was very much devoted, & by their discharge he acquired the respect & love of those who were associated with him in instructing, & the affection of the children for whom he labored. He had a happy faculty of engaging the attention of the children, & of interesting them in the acquirement of religious knowledge. His efforts in this School were not without a blessing. During one term seven of the Teachers, & three or more of the Scholars were hopefully converted to God —

We come now to speak of labors which were important in themselves, & which were the means of directing his attention & his prayers to that land for the salvation of which he hoped to live, but upon whose shores he was only permitted to stand before he was called to

lay down his life—

In the City of Schenectady there is a population of some hundreds of colored people whose condition is little better than that of the most degraded of the inhabitants of Africa. They are free in one sense of the word, but the slaves of ignorance, and many of them consequently the slaves of vice without the privileges of civil or religious education. Many of them were at this time destitute of the comforts of life, & almost all the means of grace. Their condition excited the commiseration of a few whose philanthropic & christian feelings led them to make exertions for their temporal comforts & spiritual welfare. A school was established & supported by a few students from college in which a large number of children received gratuitous instruction. We do not know whether it was commenced before Mr W. entered college, but during his residence there he was actively engaged in its support, & during his senior year, he devoted a part of each day to this benevolent object. That this did not interfere with his other duties may be inferred from the testimony of one of the Professors, who says that immediately upon his entering he took the highest stand in his class maintaining it throughout his course. It was here, while engaged in an humble effort to bless some of the degraded children of Africa that he first became so deeply interested in behalf of the colored race, & determined to devote his life to their temporal improvement & their everlasting salvation. From the time in which he first hoped in the

Daniel White

pardoning love of Christ, he had many thoughts of devoting his life to the service of his master in some heathen land. Henceforward it was his desire & his prayer that he might become a missionary to Africa, & although it was some years before they were answered he continued to look forward with joy to the time when he should be permitted to carry the news of Salvation to her benighted children & to labor to bring them to embrace the hopes of the gospel. He was at this time associated with John Leighton Wilson whom he afterwards joined upon the shores of Africa, but in whose society he was then to spend but a few short days.

This part of the history of our departed brother (we refer to his labors while in college) is full of instruction & example to those who are engaged in a course of preparation for the gospel ministry. There is a great proneness in the minds of candidates for the sacred office to look forward to the time when they shall enter upon the active ~~duties~~ discharge of the duties of that office as the time when they shall begin to be useful, as the only time when they can do much for the advancement of the Redeemers cause & the salvation of souls. How often do we hear them express, & sometimes expend their feelings in desires to preach the gospel when there is much to be done for Christ, which is now in their power to do – which will as really, and in the end perhaps more extensively advance his honor than any of their subsequent labors. And much, very much may be done for the salvation of souls. We do not think that any efforts for a due preparation for the ministerial office

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should be relaxed, or that the time should be devoted to any pursuits which would draw off the mind from the great object, which every candidate for the ministry should have continually in view, but we do believe that it would be no injury to the Student, if far more time than is generally spent were devoted to immediate efforts for the salvation of Souls. We have a duty connected with every association & every people, in which God in his Providence places us, and the best preparation for, & the only promise of future usefulness is the faithful discharge of present duties. No one can reasonably hope to do good hereafter, who neglects present opportunities — The happy influence of such labors, we believe, will be felt in the closet, in the study, & in all future life —

Upon his graduation at Union College, Mr W. entered the school of Prof. Dewey at Pittsfield, where he spent a year as an assistant Teacher. While he was connected with this Institution a work of grace was enjoyed in it, which resulted in the conversion of several of the Students who were then receiving instruction. Mr W. was actively engaged both in warning the impenitent & thoughtless, & in leading inquiring Souls to the Lamb of God that taketh away the sin of the world.

In the fall of 1832 he entered this Seminary where he pursued his Theological Studies until he was licensed to preach the gospel. He was connected with this Institution

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three & a half years, but his course was much interrupted by sickness. Twice he was brought to the verge of the grave & his recovery was despaired of for some time, but such was the influence of the disease upon his mind that he was not at either time sensible of his situation.

While a member of the Seminary he was punctual & faithful in his attendance upon its duties. He felt anxious to be engaged in the active discharge of the duties of the ministry, but he knew that men thoroughly furnished for the work were needed & he patiently pursued the course of study necessary to prepare him to go out in some measure as a workman who needed not to be ashamed.

In his intercourse with his brethren he manifested a kindness of feeling & sincerity of affection which convinced them that he was a brother. Those who were here associated with him in study & who enjoyed christian intercourse with him, will ever cherish the memory of that intercourse with feelings of pleasure —

Mr W. here found much to strengthen & encourage him in his resolution to become a Missionary of the cross, & the influence which he exerted in behalf of the cause of Missions was very happy. He did not manifest that noisy zeal which is generated by excitement, and burns only when the same fuel is administered which kindled it - His was not that ardor which glows when the trials of the missionary service are far in the prospect, but which cools & dies away when they are near. His attachment to the cause was laid in religious principle

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and not in mere feeling. He considered the consecration which he had made of himself as entire - he felt that he was not his own, & he desired to be used in the service of his Master wherever he could best fulfile the great object of life. The spirit which he manifested was sufficient to convince all who knew him that he had not devoted himself to the missy work from a wish to gain the applause of the world, but from a sincere desire to be instrumental in glorifying God in the salvation of Souls — We have before observed that he had directed his eye to Africa, & that his heart was fixed upon that portion of the Earth as a field of labor. While in College as was stated, he was associated with John L. Wilson, the indefatigable Missionary to Cape Palmas. From the time of his going to that station, Mr Wilson indulged the hope of welcoming his brother to a share in his labors. In his letters to Mr White & to others, he expressed the anxiety of his heart that he would join him. To these appeals, Mr White replied that as soon as the way should be opened he would go -

In Oct. 1835 Mr W. was licensed to preach the gospel by the first Presbytery of Newyork. He returned to the Seminary, & in the following winter offered himself to the A.B.C.F.M. to be disposed of as they should think direct. His services were accepted & his preferences being consulted with regard to the field to which he should be assigned, he expressed a wish to be sent to Africa. — It may be some be deemed the part of rashness or inconsideration in Mr W. to persist in a determination to enter a field the

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climate of which had proved fatal to multitudes but from an intimate acquaintance with him at the time he was coming to a conclusion, we stand ready to acquit him of the charge. He had made it the subject of investigation & prayer for years. He had conferred particularly at the time when he was coming to a final determination with those whose age & experience & knowledge of the circumstances made them the most suitable advisers. He came to a conclusion deliberately – But his conclusion was not that he might hope to live as long or to enjoy as good health in Africa as in America, but that from all the knowledge he had of the case, he might reasonably hope to enjoy sufficient health to enable him to do as much for the cause of Christ & the good of immortal souls in a few years as he could do here in a long life. It will also be recollected that the settlement of C. Palmas was an experiment which promised to be an exception to the influence of the climate of the western coast of Africa. The proportion of deaths previous to that time had not been greater than in any of our most healthy towns.

But although we do not think Mr W. rash in forming his determination to go – it was not a cold calculation of comfort & suffering. He knew that he might be cut off as soon as he landed, & he knew that if spared, he would be called to suffer much from the acclimating fever, & be exposed to renewed attacks, but the heathen who were so ready to receive the gospel were perishing, & but one was there to break to them the bread of life. The field was very inviting & promised a speedy harvest, & there were no laborers. His brother who stood alone was pleading for help & he could not refuse –

David White

Mr White left the seminary in the spring of 1836, and expecting to be sent out in the coming fall, he spent the succeeding summer at Pittsfield, attending a course of lectures in the medical Institution in that place. He preached often in the vicinity endeavoring to awaken an interest in behalf of the cause of missions, & obtain aid for the station to which he was designed. Toward the close of the season, he received intimations from the Board that they would not probably be able to send the reinforcement to C. Palmas as soon as they had anticipated, notwithstanding their anxiety to render aid to Mr Wilson. But such was Mr W.'s desire to be in the field that he wrote immediately to the Board, & soon after visited Boston himself to confer with the Secretaries upon the subject, & renew his request to be sent out as soon as arrangements could be made for his departure. He received orders to be ready to sail from Baltimore on the 20th of Oct. This was in the early part of the same month — On the 9th he was ordained by the congregational association of Berkshire who became responsible for his support —

On the 12th he was married to Miss Helen M. Wells, a Lady whose amiable disposition & manners, superior education & devoted piety eminently qualified her for sharing his labors. She had lost her Father in early childhood, but was educated by a pious Mother under the roof of her grandfather, the Rev John Dunlap for many years a missionary of the Asso. Ref. Church

David White

to destitute regions of western New York. Soon after embracing a hope in Christ, she had consecrated herself to the missionary work, & for some years had been looking forward with Mr W. to her labors in Africa —

After their marriage which took place at Newburgh N. Y. Mr & Mrs White spent a few days in Pittsfield & the sabbath before they left, Mr W. preached to a crowded house. It was a solemn & melting scene — In this village Mr W. was born — he had grown up under the eye of those who now listened to his voice — here too he was "born again", & here he had been laboring for the spiritual welfare of his youthful companions, & aged friends, & many whom he now addressed for the last time, looked to him as the instrument which God had blessed to their everlasting salvation. His attachment to a people, with whom he had been so intimately acquainted under such peculiarly interesting circumstances could not but be strong & by them he was deeply beloved. He was about to depart on the morrow to a land from which he would never return & which they would never visit. The scene was solemn & deeply affected both speaker & hearers. During much of the discourse the assembly were melted in tears. Hearts that had seldom felt before were touched and eyes that had scarcely been bedewed, now wept. Many who had previously regarded the cause of missions with indifference & even hostility — were convinced that it was something more than mere feeling or enterprise which induced the one who now plead in its behalf, to give up all the endearing associations which bound him so strongly to his native land and

David White

and his native land place to labor & die on a barbarous shore—

The following day Mr W. bid his friends at Pittsfield a final adieu & they set out for Baltimore. Mrs W. parted with her friends at Troy N. Y. After they had left the latter place a fellow-passenger in the stage, but an entire Stranger remarked that he had been opposed to the missionary enterprise—he had just seen a tender-hearted & delicate female cheerfully part with her friends forever to go to a heathen land. He was now convinced that there was more in it than he had known before, & he voluntarily declared that he should thenceforth lend his influence & his contributions to its support. This & other instances of a similar nature encouraged them with the hope, that even if they should not be permitted to enter upon their labors in Africa, their sacrifices would nd be made in vain. Their example would do something to convince the world that witnessed it, that the Grace of God will sustain its possessor under trials & make sacrifices a pleasure—& that this grace will be afforded to those who forsake Father & Mother for the sake of Christ—

After reaching Baltimore they were detained several days waiting for the vessel to sail, but though in a strange City, they continued to rejoice in the prospect before them, & their letters manifested the greatest cheerfulness of feeling even in the anticipation of an

David White

early death, for which they endeavored to be prepared. They had given up all for Christ & with cheerfulness awaited whatever he should appoint—

On the 31st Oct. Mr & Mrs W. embarked on board the Brig Niobe for C. Palmas. The first intelligence from them was received in March following by a letter from Mr W. dated "Monrovia Harbour Dec 17. 1836." We make a short extract which exhibits the same cheerfulness & even joy before expressed only increased by his arrival at the land of his adoption & his nearness to the spot toward which his eye had for so long time been directed; "My Dear Brother P. I can hardly realise that I am in Africa, the land toward which I have looked with unwonted interest for several years. I am happy in being here. The voyage has been attended with many trials & inconveniences, but these have been very few compared with the great object we have before us. We are more & more convinced that we are in the path of duty. We have never for a moment regretted our leaving all the endearments of home, & the blessings of christian society for the purpose of endeavoring to benefit & bless poor degraded Africa"

After spending two or three days at Monrovia during which they ~~waited~~ visited the colony & were kindly received by the Methodist Brethren stationed at that place they again sailed for C. Palmas & arrived on Christmas day precisely three years after the arrival of Mr & Mrs Wilson. They were upon the

David White

beach & received them with open arms. They had been anticipating Mr White's arrival for one or two years & were in almost daily expectation of seeing him land. They were now rejoiced beyond expression to welcome him with his fellow helpers to their home in Africa & to a share in their self-denying but delightful work. But alas their joy was soon changed to sadness. Their fond hopes of aid were soon blasted by the speedy removal of those in whose society & assistance they anticipated such delight. We would fain be spared the painful task of recording the few remaining events, & especially the last event of our Brother's life, & wish that it were otherwise, did we not have the assurance that they were ordered by him who works in infinite wisdom though often in mystery for the good of his Church.

What remains of Mr W's history we gather from a letter adressed to the A.B.C.F.M. by Mr Wilson. He writes as follows,

Fair Hope. Cape Palmas Jan 28th 1837

Rev Mr Anderson,

My very dear Brother. ours is indeed a house of mourning. God has taken our dear Bro: & Sister White to himself. They were permitted to pass this way & tarry only a few weeks with us on their way to their heavenly home, & now, we believe, they have sat down in those mansions which Jesus had gone before to prepare, & ere this, fully understand & devoutly adore that Providence which interposed between them & their anticipated usefulness in benighted Africa. The dispensation to us is mysterious and

Daird White

inscrutable, but God has done it, & shall not the Judge of all the Earth do right. We bow beneath the rod – We have been almost overwhelmed by the waves of grief which have successively & so rapidly rolled over our heads. But God is our stay & support & we find consolation in the thought that our heavenly Father has more need of our dear sister & brother as ministering Spirits to this mission than as laboring saints, & that the object to which they had consecrated their lives while living has been more effectually promoted by their death – They were both taken off in their first fever – Br W. after an illness of only four days & a half, & his wife after a sickness of 18 days. The former was taken the 18th of Jan. 24 days after their arrival & died the 23rd. The latter was taken the 10th of the same month, 14 days from the time of arrival & died the 28th inst. The nature of their attacks, though both leading to the same melancholy results were very different in kind. In Bro Whites case the fever did not discover itself fully until Wednesday evening the 18th. at the outset there was nothing in appearance unfavorable, though as we subsequently saw, the fever did at the commencement lay hold of its victim with a grasp that no human power could detach" After describing his symptoms & their treatment of the disease until the last day of his life, during all of which time he was delirious. Br W. states that they then administered a warm bath which had a very happy effect & revived their hopes. But he goes on to add – "This hope was raised only to be destroyed. The action of perspiration only raised the inflammation which had seated itself upon the brain. His delirium returned & he became

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wild & frantic. It was necessary for me to step to the door of his room, & while my back was turned, he disentangled himself from the bedclothes, & made a violent effort to precipitate himself through the glass window. He was prevented & put to bed again. At this moment I felt that powerful remedies should be applied, but thought no immediate danger was to be apprehended, inasmuch as such delirium was not uncommon in the fever, & he was not more frantic than I myself had been under the influence of the fever. The whole of the fore-part of his head was shaved & a large blister was applied. This he soon tore away. Help was summoned, he was held down & the blister reapplied, & also another to his abdomen. At this moment Physician of much ~~moment~~ experience in the African fever, from the American Man of War Dolphin came to our assistance, & said if we would give up the Patient into his hands, he thought he could yet recover him. This was agreed to, but before his presciptions could be prepared, to his great consternation & our deep grief, it was obvious that death had laid his sceptre upon our dear brother, & in the course of half an hour he sunk without a struggle or a groan into the arms of death. After his ravings ceased, he appeared to be free from pain & both Mrs Wilson & myself tried to rouse him & get him to speak, but we soon found that all his senses were locked up, & we could only commend him to that Being who in the first place, breathed into his nostrils the breath

Dana White

of life. He left no dying testimony to cheer the hearts of his friends, but he has left what is far better, a living testimony of his attachment to his Savior, & his devotion to the cause of humanity & religion. One of the last sentiments he penned, as I have found by examining his papers, is, that he felt no solicitude about the issue of his expected sickness & he knew that his heavenly Father would be as much glorified in his death as by his life. I shall never, I can never forget the kindling up of his countenance whenever the salvation of this people was made the subject of conversation, & the ardor with which he contemplated this opening & inviting field of labor. His views of this as a missionary field are set forth in much feeling in letters to different friends, all of which will be forwarded, & no doubt in due time set before the public"—

"There is a circumstance connected with the state of Mr W's mind previous to his being attacked which ought to be known both for itself & for the influence which it unquestionably exerted over both his & her fate. The day before She was taken sick, he was seized with the conviction that he would die in his first fever, & went out & selected the place for his own grave. That evening he perceived something of dejection in his countenance. He retired with his wife to his chamber much earlier than usual, & made to her substantially the following remarks, 1. That he had never enjoyed so much of life in so short a time as he had done since his arrival in Africa. 2 That his most sanguine expectations of this as a missionary field had been more than realised. 3, That he thought the fever as an

obstacle to missionary labor had been overrated. And not withstanding all this, he had impressions on his mind amounting almost to absolute certainty that he should be carried off in the first fever, & that after a very short illness. How nearly this foreboding was accomplished may be inferred by comparing it with the preceding part of the letter. Such an impression as this in any sickness might have been regarded as the harbinger of serious consequences, but in the African fever, it was peculiarly so. No reflecting mind will regard it as a voice from Heaven. It was rather an indication that the fever had already commenced its work upon his brain, & it was resisted by the excitement he felt & the solicitude he felt on account of his dear wife. He loved her very tenderly, & no doubt felt that his attendance upon her in sickness was the last tribute of earthly affection that he could show. Hence he spent sleepless nights & anxious days notwithstanding our remonstrance & entreaties until it became utterly impossible to withstand the disease longer. He then became an easy prey, & soon wasted away under its aggravated violence —

Mrs W. survived her husband only five days. She was seized with Quinsy (a disease to which she had long be subject) in the night of the 27th and on the following morning her spirit took its flight & was soon joined to that of her beloved companion by ties that never again are to be severed —

David White

Mr Nilson writes, "The remains of our dear Brother & Sister slumber in the south east corner of our yard. The sensation occasioned by this afflictive dispensation was very great. The day of Br. White's burial, all the Native people suspended their labors & amusements. The corpse was borne to the place of interment by four native men followed by the King & a great many others. Many of them have since called to condole with us & appeared truly affected. I trust that it is an event that will make a deep & lasting impression upon their minds, & perhaps it may be the means of bringing some of them to a more speedy consideration of the claims of the gospel. Bro. White preached to them through an interpreter the sabbath before he was taken ill, & told them with great emphasis that it might be the last time they should hear his voice – & when he asked them what message he should carry to the courts of Heaven, intense emotion was depicted in almost every countenance, & it is not easy to conceive with what feelings they must have received the tidings of his death. How lasting these impressions are to be, God only Knows. Every interview he had with this people, made them feel that he was their friend. He & I visited all the native settlements between this & King Bappoo town at the mouth of the Cavally River, the week after his arrival. This visit enlisted his feelings very deeply in the salvation of this people, & he frequently said "Oh Bro. Nilson how interesting – how interesting" Oh that my brethren in America could only see what I see"

David White

many times he was affected to tears as he turned his eyes upon the lovely groups of boys & girls who surrounded us in every village through which we passed—

We have closed our history of David White

In commencing it we remarked that the Providence which removed him & his beloved companion from the scene of their earthly labors in their very commencement is so mysterious. To us it is so, although to him who knoweth the end from the beginning, it is all plain. For many years after others fields were selected & cultivated, this was neglected, & for a long time a lone Missionary sent over the Macedonian cry, before there was any answer, & when one who was peculiarly fitted for the service went forth to reap the fields which were then white to the harvest, he was cut off in the very morning of his days & in the dawn of his labors—

But although we cannot fathom the mysteries of divine Providence, it becomes us to bow in submission to the will of God & to believe that he who bringeth light out of darkness will overrule & bless this afflictive event to the promotion of that cause which now appears to suffer so deeply—

Compiled by

E. & G. Prime

J. B. M.

Presented Dec 1, 1833

Obituary
of
James Walter Douglass.

James Walter Douglass was born in Augusta county Va. Nov. 5th 1797. Of his early history little is known to the writer, except that his pious mother took great pains with his religious education, as appears from his own frequent reference to her instructions, in a journal which he kept for a number of years, commencing in 1815. Early in life he removed to Christiana, Delaware, and was engaged as a clerk in a store.

The first notice we have of any decided seriousness was in this year, (1815,) when an aunt made a solemn appeal to him on the subject of religion. A communion season which soon followed, deepened his impressions. When not more than 17 years of age, he heard a sermon from the Rev. B. H. Anderson, pastor at Bethel, Augusta, during a visit to his mother, in which the preacher proved that eminence in piety was as attainable & as much required now, as in the days of the Apostles, and this simple remark, seems from his own account of it, to have been exceedingly useful to him & to have given his christian character an impulse which he ever afterwards felt. On May 2nd 1816. he was admitted to the communion of the Church at Christiana, by the pastor, Rev. J. B. Latta. He very much regrets in his journal, that the conversation held with him at this time was not more thorough & extended, as he both needed & desired instruction. This however I look upon as evidence of that humility for which he was always remarkable.

Soon after this time (Oct. 1816) he sailed to N. J. in a vessel

belonging to his employer, as supercargo, & although he had no acquaintances, yet he soon found a church & attended preaching every day, by the members of the Synod of N. Y. & N. J. which was then in session. in that city. Here he was surrounded by every opportunity & temptation, to indulge in sinful pleasure, - & the manner of his escape from the snares laid for the unwary, on one occasion will be best related in his own words. "Once I had a severe conflict in regard to the theatre. I had read the bill & had suffered my immagination to be inflamed until I could not resist. I started & walked about six squares, halting & anxious. all the time. One moment principle & conscience would triumph, & the next, the pleasure I might in a few moments enjoy blotted out my half formed resolutions. I walked on - I was getting near - I turned off into another street to make the way longer - & before I reached the theatre the Lord enabled me to pursue the dictates of my better judgment. I turned suddenly & walked hastily back. At every step my resolution strengthened & I presently became composed & returned to my lodging thankful & exulting. It was an important triumph to me, & had in it the pleasure of self conquest. & theatre never afterwards presented any allurements."

After his return to Christiana, the reader of his journal will be surprised & gratified to find such depth of piety in one so young. we meet with such sentiments as these following. "What is there, so inconsistent as man - & who, of men, so inconsistent as I. Now I am elated because my heaven looks fair & bright." Oct 20. 1817. we find the following entry in his journal. "with new expectations have I sat down to day at the table of the Lord. I rejoice & praise God for the blessed privilege of looking towards the ministry of reconciliation as the business of my life" Here we may remark with pleasure, that there is no apparent reluctance, or even indifference manifested, when the prospect of wealth in mercantile pursuits is given up for the poverty

James W. Douglass.

and reproach of the gospel ministry; but there was joy & rejoicing on the occasion: a hopeful beginning, & some pledge, surely of that eminence in usefulness which he afterwards attained. At this time he reviewed the steps which led him to think it his duty to preach the gospel. They were briefly these: His desires for the work were strong, & so far as he could judge divested of selfishness; - providence had unexpectedly & without his direct agency, removed those obstacles which had formerly appeared insurmountable; a judicious pastor, without any knowledge of his feeling, spoke to him on the subject & promoted his wishes.

Dec. 10th. 1817. he became a student of the Newark Academy, Del. where he spent one session. In April 1818. he removed to Augusta county Va. where his mother resided, to prosecute his studies under the Rev. Dr. Chapman. During this period of his life, I observe several things worthy of notice. He was active in Sabbath schools & much engaged in praying for a revival of religion. He was particularly anxious for the conversion of a brother & sister, who are often mentioned by name in his journal. Feb. 8. 1818. he transcribed from "Doddridges Rise & Progress." questions for self examination; to which he appends the following note. "To be reviewed briefly every night" Feb. 18. There are 37 resolutions, chiefly transcribed from Pres. Edwards, which he solemnly makes his own; & at the end of which is the following remark. viz. "These resolutions were read over I think, pretty regularly once a week: sometimes, we doubt, with little profit; but at others they were blessed to the double purpose of instructing me in my duty, & keeping me in mind of it." The date of this remark is July 1824. These things are mentioned that the reader may see the true secret of his eminence as a minister, & he will doubtless agree with the writer, that piety so ardent could scarcely fail of being efficient in the masters vineyard.

James W. Douglass.

March 14. 1819. I find the first record of a vow to which there is frequent reference during the remainder of his life. The vow is in these words. "I will strive with all my powers to pull down the kingdom of Satan & build up the kingdom of the Lord Jesus Christ." At other times the vow is in this language. "Over the cup I solemnly swear to wear out every energy in building up the kingdom of Christ & never to rest while there is a strong hold of Satan within my reach."

This vow seems to have been solemnly renewed at every sacramental season during the remainder of his life. I know that to such things there is an objection, sometimes no doubt reasonable, that they tend to cherish a legal spirit; but where there is satisfactory evidence, as in the present instance, of a habitual dependance on on the gracious aids of the Holy Spirit for every good gift, they seem unobjectionable. This vow seems to be another link in that chain which led to his peculiar devoted zeal to the great interests of religion.

In the fall of 1819 he became a member of the Theo. Semy. at Princeton, where he remained three years. His literary acquirements when he entered were rather below mediocrity. During this period of his life, he was much impressed with the importance of sending the gospel to the heathen; & his mind was at one time made up as to his personal duty on this subject. He accordingly, through one of the Professors opened a correspondence with the Sec. of the A. B. C. F. M. In the end however, he was constrained to abandon the idea of a foreign mission on account of representations from home. The first idea clung to him for years after, notwithstanding. It is known that he was ready to go wherever providence might open the door, & that this subject was seriously contemplated late in life.

James W. Douglass.

During the last vacation he spent at the Sem.- an event occurred which had a most important influence on his future course, & that was a visit to that gifted man of God, The Rev. A. Nettleton. He was with him during a revival at Somers. Conn. He has carefully preserved notes of his conversation held with Mr. N. on the subject of revivals, & the best means of promoting them. They are spread over 40 pages of manuscript, closely written. I forbear to remark on this subject at large; but two things are obvious. 1st that a servile & rigid imitation of Mr. N. would hardly promote the usefulness of any young minister & 2nd that to his acquaintance with him is, in some degree, to be attributed the unsettled life he led & his opposition for several years, to the pastoral relation. But whatever may be said of these slight defects at first, they were corrected by experience, & he, who at one time seemed to doubt the propriety of a permanent settlement, died the regular pastor of a church.

It is not intended by these remarks to censure Mr. N. but simply to intimate that Mr D. was wrong in his early views of the pastoral office.

Mr. Douglass was licensed to preach the Gospel by the Presbytery of New Castle, August 14. 1822, at Veterara.

It may be proper to remark that during his residence at Princeton his growth in grace was very perceptible. At one time, so great was his sense of his own deficiency in piety, that he resolved to fall upon his knees once every hour, while awake, in which he persevered for some time. He also held frequent fasts.- Sometimes in connexion with his brethren, & sometimes with his mothers family, and sometimes alone. At one time he specifies subjects of prayer for each day of the week. I subjoin a few extracts from his journal.

Dec. 30. 1820. "I feel more determined to cultivate prayer, rather

than shining talents & to regard less the opinion of the world." June 20. 1821. "How little tenderness of conscience! what deplorable hardness of heart! How far below my brethren! But what a life I lead! I make a shew; but could my brethren lift off the vail which a profession & some public duties give me, what pollution would they see!" August 5. 1821. "My soul cleaveth to the dust. I am languid, listless, almost torpid. I sleep when I should pray & promise when I should perform. A procrastinating spirit eats my nerves. I am holy in intention to morrow (for it is no farther off) but at present I am living like a fool." Dec. 1. 1821. "This evening my proud spirit was excited. It is strange. My brethren seem to be humble, why am not I?" Dec. 30. "I should strive for more piety. Five times during the year have I engaged to follow holiness." Feb. 24. 1822. Eventful week indeed was the last. I have studied in a new school witnessed new scenes & heard sermons unusual & impressive. Thanks to God for bringing me beside the death bed of my brother Turner." [J. B. Turner who died in the Sem. in the triumph of faith.]

I have been thus particular in enumerating the causes which led to the formation of that ministerial character, which proved so eminently successful, because I believe that to be the most useful part of his history to the young. We must now follow him through his short but eventful ministerial life & see the results.

In Nov. 1822. he left Princeton & spent 1 month as a missionary on Herns Creek Rockbridge County Va. During this month he preached 15 sermons & visited 101 families. and twelve persons professed conversion.

James W. Douglas.

In the beginning of 1823. he removed to Oxford N.S. & took charge of the congregations there & at Spring Grove, where he spent a year. As a specimen of the amount of labour he performed I subjoin a summary of his years work from memoranda made out by himself. "Travelled 3200 miles, preached 155 sermons, attended 42 prayer meetings, visited 330 families wrote 22 sermons. & 70 letters & attended 13 sacraments."

From Oxford he removed to Musquodoboit, where he organized a church with 21 members. There was a very remarkable revival in that village soon after his settlement, no doubt owing chiefly to his labours. While at M. (Oct. 31. 1824.) he was ordained by the Presbytery of Orange to the work of the ministry. The following extract from his record of his feelings on this occasion may not be peu interesting. "I have never stood in circumstances so affecting & interesting before & during the delivery of the charge I had to restrain my feelings. I seemed to hear the voice of God himself my final judge declaring to me "Their blood will I require at your hands." As to his call to the ministry he says. "The many remarkable assistances which I have received in prosecuting my preparatory studies, indicate the good hand of God upon me. Most clearly did it seem that he was helping me into the ministry. I have seen some fruit of my labours. My feelings incline me to this work more than to any other. I not only do not wish to be any thing else than a minister, but I could not bear to be any thing else."

In March 1826. he removed to Milton, N.S. where he had been invited by the citizens. there being no church in that town. Here there was an exceedingly interesting state of things. & a church was soon formed, which at the end of a year & a half contained 80 members.

James W. Douglass.

His labours were much blessed in the surrounding country, & many it is believed, in that region, will acknowledge him as their Spiritual Father at the last day. One extract from his journal at Milton cannot fail to edify the pious reader & shew his growth in grace.

"Milton. Nov 26. 1826. "Never before have I enjoyed such a season of near & certain communion with my God. I felt afraid to cease praying — to rise from my knees — or even to open my eyes, lest I should interrupt the current of heavenly consolation. I had experimental evidence that there is a God; that religion is true; that communion with God is not a visionary thing. I rejoice & would be thankful, that I can preach about it from a more thorough experience than ever before. I had a foretaste of the happiness of heaven. I know it as certainly as I can know any thing. & I could say with unfaltering confidence. "Thou art my God. I know in whom I have believed. Thou will guide & receive me to glory. How easy to die in such a state. I should have smiled at the stroke. The sum of my prayer was, that God would make me holy & wise to win souls. I rejoiced that my Father had given me, not the place of an Archbishop, but souls"

In January 1828. we find him employed at Briery, Prince-Edward, Co. Va. in a large field, labouring with his accustomed zeal, diligence & success. This was unquestionably the most brilliant period of his ministry. His labours were incessant & almost incredible, when the highly credetable character of his pulpit performances is taken into consideration. The revival in this congregation was most powerful & the fruits of it abundant & excellent. During the year 132 were added to the church on a profession of their faith. According to his journal there was a hopeful conversion

every week for 9 months, with one or two exceptions. At the close of the year he makes the following entry as to his pastoral labours, which it will be difficult to find a parallel. "Travelled 3400 miles; visited 360 families, preached 198 sermons." It must be admitted however that during this period of his life, his sermons did not exhibit marks of such thorough preparation as they had previously done.

After spending a short time on an agency for Union Seminary & a short time Charlotte co. Va. he removed to Richmond Oct. 1829, to supply the place of the Rev. S. Tagler, in the Shockoe Hill church. In Feb. 1830. by going to a fire in the night he contracted a cold from the effects of which he never entirely recovered. In consequence of being threatned with bronchites, he sailed Sept. 1830 for England & travelled in Europe for one year; a full account of which is now in my possession, but as it was published after his return, I forbear to give any extracts. On his return, supposing himself to be entirely recovered, he accepted an agency for the A. H. M. S. in the valley of the Mississippi. In Jan. 1832. in a snowstorm he caught cold & his former disease returned worse than before. During this agency his desire for the conversion of sinners continued to be his ruling passion. A revival under his preaching commenced at St Charles Mo. at which place & vicinity he remained for four months, & 70 were added to the church as the fruits of his labours.

In Oct 1832 he accepted an invitation to become the stated supply at Lexington Va. During his residence here a revival occurred in the College, but what number were converted I cannot say, as I find only a single sentence in reference to it in his journal. "Feb. 13. 1833. "Service was first held in the College Chapel." His labours were blest here, but not as he desired or expected.

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James W. Douglass.

In October 1833. he removed to Fayetteville N. C. where for the first time he accepted a call to the pastoral office. He had been urged frequently, to do so previously, but always declined.
May. 6. 1833. he was married to Miss Frances A Taylor of Richmond Va. This estimable lady who still survives him, proved to be a help meet indeed. With a most lovely disposition she united a well cultivated understanding, & had a heart ready for every good work.
The last notice I find respecting his labours in Fayetteville is as follows. "1835. were fully spent. Certainly instrumental in turning many unto righteousness." In the month of August 1837. he became bilious, & in consequence of too much exertion in taking a ride, while in a weak state, he speedily sunk, so that it was not possible by any medicines to recover him. He died suddenly & unexpectedly — scarcely spoke at all after he became seriously ill — & was not aware of his danger.
As to the results of his labours. I have collected from his journal & other sources that the active portion of his ministerial life was about 10 or 11 years. During this period there were gathered into the church, through his instrumentality 560 souls. besides a large number in neighboring congregations, the number of which, however cannot be ascertained. It would be safe to say that at least 800 persons owe their awakening to his preaching.
His habits as a preacher may deserve some notice. In the early part of his ministry, he committed to memory nearly all his discourses. After his return from Europe he used abbreviated notes in the pulpit. He was a close student — a man of untiring industry. At the house of a friend, while on a journey he would very often prosecute some course of reading or writing which he had commenced before leaving home. I have known him to spend.

James W. Douglass.

the whole evening, after a laborious days journey, in preparing something for the pulpit or the press. His style was very plain & simple but not destitute of polish. His pulpit performances were always carefully prepared & short, very rarely exceeding 50 minutes. His manner was earnest & impressive. I have no acquaintance with any minister of his age, who was so good a model & so powerful a preacher. I have certainly heard from him some of the finest specimens of real pulpit eloquence, I have ever heard in any quarter. I am confident, take him all & all, he has left behind him no superiour in the Southern Churches. Yet learning was not profound, nor his acquisitions astonishingly great, but every thing he knew was made to subserve the cause of truth & righteousness. His discourses were faithful, pungent, & affectionate. But the true secret of all his success was the depth of his piety, which in him was an all pervading principle..

J. L. R.

Compiled by
Rev. S. L. Graham. D. D.

Presented Jany 29, 1838.

Elijah P. Lovejoy.

Elijah Parish Lovejoy was born at Albion, Kennebec Co. Maine November 9. 1802. His father was the Rev. Daniel Lovejoy, whose ministerial labours, and fidelity have been highly spoken of by all his cotemporaries. His mother bears the character of a devout & judicious Christian.

The subject of this Memoir early evinced extraordinary mental abilities, which gave delightful promise of usefulness in manhood. At the early age of four years he discovered an ardent thirst for knowledge, which as he grew up was gratified by very extensive reading and observation. Always possessing a strong desire for a liberal education, at about the age of 18 he entered a member of the Academy in Monmouth, in which, and in the Academy in China, he finished his preparatory studies, and entered the Sophomore Class in Waterville Coll: Sept. 1823. In this Institution he graduated with the first honours of his class in Sept. 1826. A few months after this, he left his friends and home for the far West. Having arrived at St Louis, Missouri, he immediately engaged in teaching a School with flattering prospects of success. This employment however he soon relinquished, and the following year found him engaged in editing a political paper. In this employment he enjoyed more than ordinarily fair prospects of political distinction, and would probably have prosecuted it but for a change which in a revival took place in his religious views & feelings, and which in the beginning of 1832 resulted in his hopeful conversion. At this time he resolved to prepare for the gospel Ministry, and on the 24 of March of the same

year he was admitted a member of Princeton Seminary.

In April 18th 1833 he was licensed by the Second Presbytery of Philadelphia to preach the gospel. A few months subsequent to this period he again left for St. Louis, where he entered the Editorial department of the St Louis Observer, the first No of which was issued on the 22 of November of the same year. In this employment he continued for a little more than two years. During the time of his stay in St Louis, Mr Lovejoy being the only Clergyman Presbyterian in the place, and surrounded on every hand by the fiercest enemies to the truth, in Roman Catholics, strong prejudice always existed against himself, and deep opposition to his paper.

Toward the second year of his stay in St Louis, he published several articles on the subject of Slavery which furnished the Roman Catholics an occasion of charging him with being an Abolitionist, which charge he repeatedly and publicly, Editorially and otherwise unequivocally denied.

By this means an excitement was got up which finally resulted in the destruction of his office at St Louis, and his removal to Alton Illinois.

After the reestablishment of the Observer in the place last Mentioned for a time it was issued regularly and in peace. But Romish Vengeance still followed him, and by the hands of this class of persons, and other "lewd fellows of the baser sort," his printing establishment was again destroyed Aug. 1837.

It was during his stay in Alton that Mr Lovejoy became a confirmed Abolitionist which occasioned him the loss of some warm & devoted friends. During the winter & Spring of 1836-7 no open hostility was manifested against the Observer or it Editor, but occasionally

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a low deep murmuring was heard in the distance that bo-
=ded the coming Storm. Falsehoods were extensively cir
culated against him, and facts stated with glowing and
extravagant emendations, and every thing attempted that
was calculated to excite and shock community. Under
this high pressure of heated passion several attempts were
made upon the Office & Editor of the Observer. The former
was the second time destroyed, and the latter but narrowly
escaped the violence which the miscreant mob had meditat
ed against him. At this time it became a question in
Mr Lovejoy's mind whether he ought not at once abandon
the dangerous post he occupied at Alton, and remove to
some other state. At this juncture however several of the prin
cipal citizens held a meeting to consult as to the expedien
cy of re-establishing the Observer for the third time. After
much discussion it was advised that Mr Lovejoy go on, and
that it was the duty of the friends of free discussion to defend
him to the last. A press was accordingly sent for which, with
the Editor of the Observer, became shortly after the objects of
violence & bloodshed. The following account of the mas
sacre it is presumed cannot be charged with partialities in
favour of Mr L. as it is from the Peoria (Illinois) Register,
the Editor of which is himself a Slaveholder.

"On Monday night (Nov. 5) the obnoxious press
so long looked for, arrived. My friends had taken the precaution
to have it landed late in the night when it was supposed a mob
would hardly be raised. They took the further precaution to
have about fifty armed men secreted in the ware-room
ready for service of the Mayor at any moment. While the

press was landing the spies of the enemy were seen lurking about, and the sound of their horn was raised shrill & long. But whether the enemies of peace and order were buried too deep in the arms of Bacchus and sleep I know not, or whether they feared the formidable preparations that were made to receive them. There was no further molestation than the throwing of a stone or two, while the press was removed into the ware room of Messrs Godfrey, Gilman & Co.

Things remained quiet on Tuesday, saving the threats and imprecations that were heard along the streets, against Mr Lovejoy and the press. Mr L's life was threatened openly and repeatedly. The Attorney General was heard to say emphatically and significantly that "Mr L. would be killed within two weeks". Soon after dark there were unwonted gatherings in certain coffee houses. Here the spirit of vengeance that had been rankling in their breast was excited to desperation by spirit behind the counter.

By about ten o'clock they were prepared for the work. Accordingly they repaired to the ware house of Messrs Godfrey, Gilman & Co. They commenced the attack by hurling volleys of stones through the windows & doors. Mr W. H. Gilman appeared in the door of the second story, & addressed the mob in his peculiarly kind & impressive manner. He earnestly & affectionately advised them to desist from violence; told them that the property was left with them on pledge; that he was bound to protect it; assured them that nobody in the building had any ill will against any of them; & that they should all deprecate doing any of them injury. At the same time he assured them that the press would not be delivered up, but that he and his associates would defend it at the risk & sacrifice of their lives. He was answered by a fresh volley of stones.

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Those inside then disposed of themselves at the doors & windows, and prepared to defend it to the last. They all agreed that no gun should be fired till the door was burst open, or till there was some firing from without. Volley after volley of stones was hurled into the windows, and against the doors; then a gun was fired into the window from the mob. Presently a second gun was fired. The balls were heard to whistle through the window, but neither of them did any injury. At this juncture one of the party within, with the consent and by the advice of the rest, levelled his gun upon the mob. One man fell mortally wounded. His associates took him up and carried him away to a physician, and the mob dispersed. The young man died in about half an hour.

In about half an hour after the mob had time to revive their spirits, and recruit their courage in the aforesaid coffee houses, they returned with increased numbers, armed with guns, muskets, &c &c. and recommenced the attack with renewed violence. They formed on the East side of the store where there are no doors nor windows, and occasionally a fire was given from each party. Whiskey was brought and distributed profusely among them, and all were exhorted to be 'good men and true'. "If any more guns & whiskey are wanted away to the French Coffee House," was more than once sung out by individuals of the mob. Baffled in their attempt to gain admittance into the store by the doors & windows, they resolved unanimously with a shout which cleft the air, to fire the building, and 'shoot every damned abolitionist in it as they should attempt to escape'. Accordingly a ladder was made, and combustibles prepared, and a man ascended to the roof. Presently it was in a

blaze.

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Meantime the Company within sent out a detachment of four or five of their number to prevent it. Mr Lovejoy was of the number. The man on the ladder was fired at and wounded. Just about this time, Mr Lovejoy who stood near the ladder, was deliberately aimed at by a man who stood a few yards from him, and shot down. He jumped up after he was shot, went into the Counting room, exclaiming, "I am shot, I am a dead man," & fell down & expired in a few minutes."

Greene
Evans. }

Compiled by
Duncan Kennedy.

Presented Sept 1. 1838.

George Bishop

The subject of the following brief sketch the Rev George Bishop was born in Fayette Co Ky. 2 miles South of Lexington March 30th 1810, and was the second son and third child of the Rev R. H. Bishop and Ann Ireland. At the age of 12 years he went to Paris Ky and commenced the study of the Latin under the Rev Wm H. McGuffy late Prof. in Miami U. where he remained 6 months. In Oct 1824 he removed with his father to Oxford O. and in the Nov following, being in his 15th year entered the first Freshman class formed in Miami University at which place he remained until he was graduated, Sept 24th 1828.

Of his early history little has been ascertained. He was uncommonly amiable and affectionate as a son and brother. His mother and sisters have frequently remarked both before and since his death "He was all they could desire" Perhaps few ever possessed so many virtues with so few faults. His standing as a Scholar while in the University was high. He was remarkably attentive to his studies, was seldom found in company, and graduated with honor.—

In Nov 1828, a little more than a month after leaving the Univ. he made a public profession of religion by uniting with the Church in Oxford. He thus notices this event in his diary. "Nov 15th 1828" "Took an important step;— this day after examination by the Session was admitted as a member of the Pres. Church in this place, and on the 16th witnessed a good profession before many witnesses and sealed my engagements to be the Lord's by Commemorating his dying love. I thank God for the inclination and strength

afforded me publicly to renounce the unfruitful works of darkness, to acknowledge the Lord as my God, Jesus Christ as my Almighty Savior and the Holy Spirit as my Sanctifier. No more let me repine — no more let Satan hinder. Make me O. Lord, to see and feel, that I have espoused the cause which shall ultimately prevail." —

From this date until Oct 1829, he was engaged in close study, or in reviewing his Collegiate Course. — During this year he seldom left his room except for meals or to attend church, and whenever he did, it was before the common hour of rising in the morning or after the bustle of the day was over; and his constitution seems to have received permanent injury by his close confinement during this period. —

He now determined to devote himself to the ministry. His determination is noted in his diary for Oct 9th 1829 "Another important point is now settled As far back as I can recollect, my thoughts were turned to the Gospel Ministry. — This then being my aim what manner of person ought I to be in all holy Conversation and godliness, if I would recommend my Sovereign's Cause and persuade those to whom I am sent to accept of his terms +++. I am poor and needy — will the Lord look upon me and be my help and my deliverer". — Again he says "I can specify no particular time when I experienced a change of heart, though I am conscious of having a very different view of divine things from what I once had". And he often remarked that "though he had much to repent of, and

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felt his want of Conformity to Christ in that degree which he ardently longed for, yet he seldom doubted his personal interest in the atonement. — He said he had made it his practice whenever harassed with doubts and fears, to take time for self-examination, and renewed self-dedication, and that this had never failed to restore joy, peace and confidence.

In Nov 1829 he entered the Theo. Sem. at Princeton. His arrival in that place is thus noticed. "In good health and spirits the Lord has brought me to this place. At home and abroad among Strangers and friends, on land and on water the Lord hath preserved me. "Bless the Lord O my Soul, and forget not all his benefits". "The Lord grant me the light of his countenance — the teachings of his Holy Spirit. — Lead me to the fountain of wisdom, that I may thence be made wise unto Salvation". —

The following rules he laid down for his daily observance while in the Sem. and with little variation it is believed observed to the close of his life. —

1st "I shall in reliance on divine grace begin and end with a short prayer at my bed-side. —

2d Devote at least one hour after dressing to reading God's word prayer and meditation. —

3d Be temperate in all things, keeping my body in the most proper State for the free and proper exercise of the Soul". —

He as often spent two hours in private devotion as one and frequently for this purpose rose before the dawn of day. He adhered strictly to the third rule and his friends sometimes feared he would injure his health by its rigid observance. —

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In the month of April 1832. he received license to preach the Gospel being 22 years of age. The record of his feelings at that time breathes the most earnest desire, for the glory of God — for the influence of the Holy Spirit and the promotion of the cause of his master. — While in the Seminary where he remained three years, his whole conduct was such as to gain the highest respect and esteem from all the Professors. His punctuality in attending upon all the duties of the Seminary was marked —; his scholarship was of the first order — in every department he stood high. He was remarkably sedate — and his whole deportment was characterized by that "Sobriety" which is spoken of by the Apostle as one part of the qualifications of a bishop. — He acted at all times as a steward striving to be found faithful and unblamable before his Lord. ——

In Oct 1832 he returned home and from that time until April of the following year was principally engaged in Study and preaching to vacant Congregations. —

In April '33 he complied with the request of the Church at Oxford for his services as Stated Supply until the next meeting of Presbytery. At the end of that time he became anxious to leave — and in Aug. addressed a letter to the Session requesting them to withdraw his name as a Candidate for any further Connection with them. — He was however induced by the solicitations of the Session and others to withdraw his request, and was by the Congregation chosen their pastor; and in Nov '33 was ordained and installed at Oxford. In April '34 he married Miss B. E. Crocker and remained in Oxford until Oct of the same year.

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While pastor at O. his visits were strictly pastoral. He felt deeply his responsibility in this respect, and was unwilling to waste any of the precious moments in trifling conversation. He was remarkably free from this sin, not only in his visits, but at home. He often mourned over this sin both in himself and in his brethren in the ministry. —

In the pulpit and in private conversation with individuals he was eminently faithful. Firmness, faithfulness in the discharge of duty and humble boldness in defence of the truth were in him distinguishing characteristics. He was also a praying pastor. While sustaining this relation his practice was, never to attend church, without first imploring the blessing of God upon the exercises in which he expected to engage, and to do the same when he returned home. —

About this time he resolved to spend from five to nine o'clock A.M. of each day, in reading the Scriptures and devotional exercises. This was continued it is presumed (from the fact that he spent the first part of the day alone) until he moved to Hanover, where the duties of the day interfering with some of those hours, he retrenched from his hours of sleep. The Sabbath was a delight to him. — Early rising especially on the Lord's day was habitual with him. — Punctuality was a prominent trait in his character.

He considered time as a sacred trust committed to us and often expressed not only his unwillingness to have his own trifled with but his determination in reliance on divine aid never to trifle with that of others by a want of punctuality. Patience and resignation to the will of his Heavenly Father under circumstances of trial and affliction

were very visible. For a few weeks when borne d
by severe trial an hour seldom passed which did
during some of its moments find him on his knees
for Submission and to be preserved from impatien
And when at length light began to shine out of d
he often bent the knee in humble gratitude to God,
would say "It is good to bear the yoke in our youth
It will I trust teach us humility and lead to more
dependance upon our Savior. —

In Oct 1834 he removed to South Hanover
having previously accepted the Pof of Bib. Crit. and
Lit. in the Sud Theo Sem. As a teacher he was unus
punctual systematic and conscientious. He seldom
met the classes in the Sem. without first carefully re
the subject of the lesson or lecture. A few days before he
while struggling to review the lesson on Heb when the cl
at his room he said no person was fit to teach young
preparing for the ministry without first reviewing and pra
over each lesson. He opened every recitation with p
His conduct was uniformly exemplary. He gave the firs
every month for religious exercises. He frequently exh
Students of the Sem. to the performance of Christian duti
ularly those of prayer and self examination. The Sc
were his chief Study and delight. His acquaintance
them was intimate being able to refer with few exc
to the chapter and verse of any text quoted. They w
with much prayer. In every thing to which his attent
turned he endeavored to be thorough.

The Latin Greek and Hebrew seemed to be almost
to him as his mother tongue and he gave fair promi

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exalted rank among Bib. and Orient Scholars.

He felt it incumbent on him to sustain the character of a teacher and pastor at home and to rule well his own house. — His example in this respect is well worthy of imitation. All who came under his roof were expected to submit to religious instruction daily. It was his custom to select some doctrine or duty, and each member of the family including himself repeated some text in reference to it and it was made the subject of conversation before leaving the breakfast table. He was very faithful in instructing his family in the Confession of Faith of the Pres. Ch and the Catechism and evidently delighted in the doctrines and duties therein inculcated. He considered it the duty of every Presbyterian to spend Sabbath evening in Catechetical exercise in which every member of the family should engage. The hour of supper on the Sabbath was usually spent in Conversation on the Sermons heard during the day and each one was required to repeat the text and as much of the sermon as could be recollected. As a husband and a father he was affectionate and respectful — faithful — confiding but when called to part with a babe to which he was ardently attached, he did it without a murmur saying "Thy will O Lord be done" During the last two months of his life he was evidently ripening for Heaven. He was laboring under the disease (diabetes) of which he died, for more than three months before its nature was suspected by himself or his family and until a few days before his death he was unconscious of being seriously ill. For some time he complained much of weakness, and expressed his fears of becoming indolent; and when at last he could not be blind to the fact that disease was the cause of his weariness and weakness, he seemed unwilling to quit the work which he [illegible]

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He continued to walk to the Sem. to meet his classes until about 10 days before his decease, though the effort rendered it necessary for him to lie down almost fainting on his return. After that he met his classes at his room until the last week when he was persuaded by earnest entreaty to desist. The Madison Presbytery met at Hanover the week before he died, and through the week, and under the influence of medicine he considered it as his duty to meet with his brethren, thus manifesting his usual deep interest in the affairs of the Church.

During the week previous to his decease he was at his own request left much alone. He would often say to his wife "Get me my Bible and Hymn Book and leave me alone for an hour." He appeared to enjoy these seasons of solitude much, and always met his wife on her return with a smile. He said but little of his own personal feelings until Tuesday night before his death, when being much awake the greater part of the night was spent in conversation. He spoke particularly of what he supposed to be the design of his affliction "To make him more humble and to draw him nearer his Savior." He mourned over his want of faithfulness to himself in neglecting private devotion. "Oh" said he – "how have I starved myself in endeavoring to feed others."

"I have deserved all this and far more and I trust I am humbled, and if raised up, by the grace of God assisting me I will live differently from what I have hitherto done."

He rose at an early hour and attended to his morning devotions until Wednesday though he was generally obliged to lie down immediately after. Until Tuesday evening

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led the devotion of his family; but on that evening being unable to arise he prayed with them upon the bed, and for the last time. His prayer was peculiarly fervent and expressive of entire resignation to the will of his Heavenly Father.—

On Wednesday morning, seeing that his wife was much affected he inquired why she wept. When informed that it was on account of the evident change for the worse which was taking place in him, he replied "I am perfectly conscious of it, but" said he—"you do wrong to grieve, for you and I ought to be very grateful that I have suffered so little. The Lord has dealt gently with me;—true I am brought low, but many, far better men than I have suffered all their lives;" and spoke of Baxter as an example. Then having his bed moved into his study he requested his wife to read to him the 103d Psalm with Scotts practical observations and the 17th Chap. of Doddridge's "Rise and Progress". Several times during the day he wished to be left alone for an hour, after which he was in a happy frame of mind and continued cheerful during the whole day.—He slept until 12 o'clock and from that time until 3 o'clock in the morning he lay perfectly still. When he again spoke he told his wife he had been awake and perfectly conscious for some time, but unable to speak or move, though he had suffered greatly during the time and had prayed earnestly, that his sufferings might be the means of bringing him where he ought to be "O" said he. "I wish to be humble and if what I have suffered is not sufficient, I am willing to suffer much more. I trust the Lord has blessed all my affliction to me and led me to see his hand in all I have suffered"

He said he had thought himself dying and that he

should be taken away without being able to speak and acknowledged the goodness of God in restoring him, and he directed his wife to the only source of consolation. "I felt said he during the first of my illness that I could not be hindered from my labors; but I now see that this was presumption in me. I am now entirely resigned to the will of my Heavenly Father. He knows what is best and will do what is right. He can and will raise up those who will be more faithful and useful than I have been. There are but two things that bind me to earth and for which I could wish to live. One is my family, but the Lord will take care of it. The other is that I may be more useful to the Church. O! I have done so little for the cause of my master! But I am willing to leave all in the hands of God".

He expressed much affection for the Church at Smyrna of which he was pastor and manifested much anxiety for their peace and harmony. In speaking of the Sem. and the young men connected with it he could with difficulty controul his emotions. He said "he had loved them had loved his labors and felt a deep anxiety for their usefulness, and the prosperity of the Seminary".

About 8 o'clock on Thursday morning his mind for the first time seemed to wander. His child was taken to him when her call of "Pa" seemed to restore his consciousness. He smiled - begged her to kiss him, - embraced and kissed her saying "O my poor babe" - embraced his wife and turned towards the wall apparently engaged in prayer. During the day he seemed to his wife perfectly

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Conscious when roused, and manifested his recognition of her by pressing her hand whenever she spoke. This he did a very short time before he breathed his last. His last words to her were "Pray — Pray — Worship" evidently conscious of her agony and directing her where to find consolation. — He died without a struggle or a groan Dec 14th 1837. —

It was at home his worth was best known, and there his piety was best exemplified. In him the Church and especially the Western portion of it has experienced a severe loss Yet though his death has been our loss, we know that it has been unspeakable gain to him. A voice comes to us from his early grave in accents which cannot be misunderstood "Be ye also ready". ———

S. S. Hawley

Compiled by
S. R. Wilson

Presented Dec 1. 1838 —

Sylvander Hutchinson

Mr Sylvander Hutchinson the son of Mr Simon Hutchinson was borne at Sutton, Mass. March 7. 1809. His father is a respectable farmer still living in that town. His mother is described as a woman of "good natural abilities" and possessing a better than ordinary Education. Though neither of them during the early life of this their Eldest Son, were pious, yet they were regular in their moral habits, and with an intellectual Conviction of the truth and importance of religion, yielded to it the customary External manifestations of regard; and trained their family in the same regular & respectful habits toward religious ordinances and Observances, which they themselves followed.

His early days were spent upon the farm; and being passed in the ordinary routine of such a life, afford few incidents of interest. His physical Constitution developed & matured itself with uncommon firmness and strength. At the period when he commenced study for Public life, it was perhaps as perfect and sound as ever fall to the lot of man to enjoy.

Unusual Energy and decision of character are also ascribed to him by all acquainted with this period of his life. These traits were especially called for the and confirmed by some

very serious calamities which fell upon the family and involved them in very serious embarrassments. "The energy and untiring activity ~~which~~ with which he laboured to extricate them from these difficulties" still remain among the cherished recollections of those who witnessed the circumstances.

In addition to these habits of industry and unyielding perseverance of application, his early life was also marked by an excessive fondness for reading. Every leisure moment was occupied with a book. Says a companion of his childhood, "I do not recollect ever calling at his father's, (and these calls were frequent) when he was not either employed at work, or occupied in reading or study." To read even when taking his meals was not an uncommon practice.

Of the character of this reading we are not informed. The mental character of his maturer years would indicate that it was wanting in discrimination; and that much of it was neither digested nor remembered. And the probability is strong that by the unrestrained gratification of this craving propensity the retentiveness of his memory was somewhat impaired, and the tone of his intellectual powers in a manner pervaded.

The religious exercises of his mind during childhood & youth are not known. The first serious impressions remembered by his friends occurred in his 17 or 18 year. They are thought to have been "deep and powerful," but issued in no abiding fruits. It was during the fall & winter of 1829 that he himself believed that

he experienced the great change which introduced him into the Savior's happy family. The distress which accompanied his awakening appears to have been severe and protracted. In a mind of determined energies the conflict is usually strong. "His appetite failed, and his friends were apprehensive of for his health". The struggle however at length ended, and he found "peace in believing". The first features of his christian life are strongly marked. Undaunted firmness and burning zeal appear conspicuous. His feelings were strong, nor did he repress them. His "exertions to awaken his associates to a proper sense of religion" were assiduous and unsparing. "I can scarcely conceive" remarks one who was an object of these warm expostulations, "how any one could be more faithful than Sylvander has been to me." His pious zeal if like a "shining light" if it did not always elicit admiration usually excited attention, and in some instances acquired for him "on the part of an unthinking world", the reputation of being almost beside himself. In the course of a few weeks he united with the church in his native place on the same sabbath with his beloved mother. About six months after his conversion, in consequence of "a short but severe illness," he was induced in a very solemn manner to renew his consecration to God; and it was this circumstance which first turned his attention to the ministry as a field of usefulness. The difficulties which obstructed the entrance, and shrouded the prospects of such a course were in his case formidable. His age was already considerably advanced. His plans for life of entirely a different character had already

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been formed, and their incipient execution had rendered his connexions and responsibilities such that it was embarrassing to abandon or change them. And in addition to all, he was nearly quite destitute of pecuniary means, with which to defray the heavy expences of nine long years of preparatory study. His convictions of duty were clear and strong, and commending himself to the benignant Providence & promised grace of the "Father of mercies," he resolved to make the attempt "to serve him in the gospel of his dear Son." After spending a few months under the tuition of his Pastor the Rev John Maltby, he placed himself under the patronage of the Am: Education Soc. and entered Monson Acad: in the Spring of 1831. Possessed of "an iron constitution"; animated by the freshness of a newly conceived enterprise; fired by the action of his native ardor; and tenderly alive to the impulses of a quickened conscience, his application was close, perhaps to a fault, while at the same time he "was enabled to do a considerable for his own support. His methodical habits; his patient and assiduous perseverance; and the strict conscientiousness of all his deportment, while they secured for him the confidence and esteem of his preceptor," also crowned these incipient literary efforts with the most gratifying success. And at the close of his academic course in the fall of 1832, he appeared with its first honor at the Anniversary of the Institution.

But this successful devotement to study which on the one hand was inspiring unwonted life into his rising hopes, was on the other engendering the element of that disease which has so sadly and so soon

"brought him down to the dust of death". It is believed that at this early period his bodily constitution was materially impaired, although no decisive symptoms appeared till 18 months subsequently.

Another effect of his Academic course it is necessary to notice, in order to an intelligent statement of a change which his views afterward underwent which occasioned a marked contrast between his former and subsequent character.

To a careful observer of his situation at this time it cannot be surprising that he should have felt the workings of an inordinate literary ambition. A darling object in pursuit, and successful competition at the commencement are the foster parents of this viper! And such was the fact in his case. By this great and sudden change of employments, aspirations were conceived, and insensibly cherished, through a prosperous course of 18 months, which, by their close resemblance to more worthy desires, often flourish undetected even in the breast of the experienced and matured Christian. And our departed brother, under the influence of these soaring anticipations, entered Amherst Coll: in the autumn of 1832. After an experiment however of one year he found that he could not successfully compete for the relative standing which he sought, without an amount of labor which no physical constitution could sustain, and an amount application altogether too absorbing for reason to admit or conscience approve. New light was gradually reflected upon his past course, and disclosed to him

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his error. He convicted himself of entertaining aspirations which, if they were not wrong in character, were wickedly excessive in degree, and with characteristic promptness he resolved to entertain them no longer. He humbled himself before God. He moderated his desires; and determined thenceforward to seek only those acquisitions which in his view would most decidedly conduce to usefulness, and which a reasonable industry would enable him to gain. From that period moderation marked the man throughout. But this by no means degenerated into an unworthy slackness, or a criminal indifference. Throughout his collegiate course, according to the testimony of one of his instructors, "his habits of study were very systematic, his application severe, his scholarship accurate and thorough." His mind was developed systematically, alike in all its parts. After graduating at the College, and spending three months as Principal of a select school in Princeton, Mass. he connected himself in Nov. of the same year with the Theol. Sem. in Princeton, N.J. Here his pecuniary straits more pressing than ever before, compelled him to employ a part of his time in procuring means to defray his expences. And during the whole of his stay in the Sem. he filled a place in one of the High Schools in the village, where, by rendering a few hours' service daily, he was relieved from several of the most heavy ordinary expenditures. It materially aggravated the weight of his cares, and the closeness of his confinement. While a member of the Sem. he exhibited his customary mild and open spirit; his regular, correct, and serious deportment; and to those admitted

to his more private hours, a mind habituated to the exercises of devotion. During several of the last months of his life he devoted the first and last Saturdays of each month to fasting & prayer with particular reference to his usefulness as a Minister of the gospel. With the circumspection of his walk, the industry of his habits, and the success of his attention to the ordinary exercises of the Institution, the Senior Professors have expressed their very great satisfaction. Besides the prescribed duties of his class, and his labors in the School, he pursued to a considerable extent, a course of classical reading, and devoted not a little time to the composition of sermons.

Nothing now remains to complete this sketch but briefly to state the progress and issue of that insidious disease which has cut him off from the land of the living while his day was yet bright. About the middle of his second year in College he contracted a heavy cold which fastened upon him a severe Cough. It yielded however to the influence of the ensuing warm weather, and appeared to leave him. The next Spring it returned more severe than before, but was removed by the same means. In the Spring of his Senior year it was more distressing & inveterate still. He sank under it, and during the summer time, abandoned his studies and returned home. By vigorous exercise & appropriate regimen he was again relieved, and at the time of entering the Sem[y] supposed himself well. The progress of the winter however made it manifest that the elements of the disorder, though slumbering, like

Sylvander

covered coals, had lost none of their vitality. During the Summer Session his system was entirely prostrated, and he left us, and resorted to manual labor and varied recreation at his father's residence. These means were partially successful. The strength & tone of his system were in a great measure restored. The threatening symptoms disappeared. But almost immediately on resuming his place in the Sem'y in the fall term of 1837, they reappeared in a more aggravated and threatening form than at any previous time. Incessant Cough, spitting of blood, failure of appetite and loss of strength, in thickening clusters, told how deeply the bitter vine was rooted in the system, and sapping drawing out its life.

He rapidly declined until the middle of Feb'y when by the Concurrent Council of his physicians & the Prof's of the Sem'y he reluctantly consented to abandon his studies. A residence in the South being recommended as the only probable means of gaining a restoration he obtained through the kindness of Dr Alexander, a Tutorship in Franklin Coll. Athens, Ga. For this place after a visit to his friends in New England, which proved to be a final interview, he sailed from N. Y. about the 24th of March. The voyage rather aggravated his disorder, and he arrived in great weakness. He attended however to his duties in College for several weeks with great assiduity. But on the 28th of May his weakness was such as to cause his removal to lodgings in town. His confinement, though one of extreme debility was not

Hutchinson.

painful. He had little or no fever, his mind was clear and vigorous, and his appetite good. Though sensible of his danger, he was never convinced that his disorder was consumption. He spent much of his time in reading — principally the Bible, Village Hymns, Payson's Select thoughts, and the Pilgrim's Progress. To be constrained to close his eyes in death just at the threshold of public life, and where he could share the sympathies of none but strangers, was a dispensation peculiarly cutting; and he felt it keenly. He however appeared patient, quiet, and resigned. "I trust I am willing though it is hard", was the modest but expressive utterance of his feelings on this point. His Christian hope sustained him to the last, and he expired June 14, 1838, in the 30th year of his age. A public expression of condolence and esteem was made by a meeting of the students on the occasion, and a resolution passed to wear "the customary badge of mourning 30 days. The students and Faculty of Coll: walked in his funeral procession to the Presbyterian church, where appropriate services were performed by the Rev Dr Church.

And now in closing this last sad office which our Society owes to this Brother so lately moving among us, how can we better retire than with a freshened recollection that "we shall go to him — he will not return to us." I Sam. 12, 23

Compiled by
Wm Hunting.

Greene
Frans.

Presented Dec 1, 1838

Revd Ezra F. Dayton.

Mr Ezra F. Dayton, the subject of this memoir was a native of Mendham Township, Morris Co. N. J. He was born on the 6th of June 1808. When perhaps not more than three or four years old he removed with his parents to Basking ridge, Somerset Co. in the same State where his childhood and youth were mainly spent. In the Village Academy of that place he acquired the first rudiments of his education, and in the Grammar School then taught by the Rev Dr Brownlee, he fitted for College. By his close application in College he laid the foundation of bodily disease from which he never recovered. He graduated at Princeton in 1826, and returned to his father's residence with a view to take charge of the Grammar School from which Dr Brownlee had recently retired. Although his health at this time was feeble, and many of his friends doubted the expediency of his entering on a work so arduous, yet at the earnest solicitations of the Board of Trustees, and many others, he consented and took charge of the Institution. In his hands it was well sustained, but his health continued to fail. His application to study was almost uninterrupted when not engaged in the Academy. He allowed himself but little time for recreation, and none for idle and useless visiting, and but a small portion for sleep. By this means he qualified himself in an eminent degree for instructing his pupils, but with accuracy, but imperceptibly undermined the foundation of his health, and was constrained to retire from the Institution in 1829. In April 1829 he united

Ezra F. Dayton.

with the church in Basking ridge on the profession of his faith, and in June 30. 1831 entered the Theological Sem'y at Princeton. While here the want of health, and particularly the weakness of his Eyes, prevented the prosecution of his study as he purposed, and he was constrained to abandon all attempts at reading. By the kindness of his roomate who consented to read aloud on all subjects of study to which the class was attending, and by the lectures and instructions given by the Professors at recitations, he gained so much as to enable him to sustain himself respectably among his fellow students. His health in a few weeks sank so much that he yielded to the advice of his friends and the professors of the Seminary and returned to his father's residence. The following season he pursued his studies in private, attended by a younger brother who acted as reader. The state of his health was such that at times he would nearly abandon the idea of ever entering the ministry. The service of the ministry was however an object of overcoming desire, and in 1832, having applied himself with remarkable diligence at intervals, when relieved from the severe forms of his illness, he applied to the Presbytery of Newton and obtained license from that body Oct. 4. 1832 to preach the gospel as a probationer for the holy ministry. Soon after his licensure he was introduced into the Northern Section of the State of N. J. where his health was much improved, and he was enabled to apply himself a portion of his time to theological studies. In Feby 1833 he accepted an invitation to preach to a small congregation at Augusta near Newton, within the bound of the Presbytery of Newark. His health and the condition of the parish at Augusta rendered it inexpedient to assume the charge

Reverend Ezra

of the Parish as pastor. He remained with the Congregation as stated supply, & having transferred his relation from the Presbytery of Newton to the Presbytery of Newark, was ordained as an Evangelist in the Winter of 1833-4. He labored in the Parish of Augusta with evident tokens of Divine approbation, and much respected and beloved by his people. In the Spring of 1835, he removed to the Village of Sparta in the County of Sussex to take charge of the Congregation at that place which had been vacated by the removal of its Minister. This removal was resolved on by himself in preference to leaving the work of the Ministry. His health was so feeble at Augusta that he felt it his duty sometimes to cease to attempt the duties of preparating for the pulpit. By a removal he could for a season at least have some relief from the severity of pain induced by reading. It was not uncommon for him to be constrained to lie on his back with his room darkened for a day or two after reading and preparing for performing the duties of the Sabbath. Mental effort effected [affected?] his whole System, threw him into a fever, and nearly destroyed his power of seeing.

He continued at Sparta until his death, increasing in influence, and usefulness, and much beloved by all who knew him. Under his influence the Parish which had formerly been divided by a number of things belonging to its own appropriate matters was united, a new edifice erected for public worship and the number attendant upon the ordinances of religion considerably increased. In the Spring of 1837 he married Miss Sarah C. Halsey, an educated and accomplished lady of Mendham, Morris Co. N.J. but was permitted in this new relation to serve the Church but a little season.

F. Dayton-

He was called from his earthly labours on Tuesday about
1838 3 oclk A.M. Octr. 2. 1838, aged 30 yrs 3 mo & 26 days. He left no children, but many besides his widowed companion and immediate relatives to mourn his early departure. Those who knew him most familiarly, respected, prized & loved him most.

Mr Dayton had not enjoyed his usual health for two or three weeks previous to the 5 of Septr, when, after preparing to fulfil an appointment for that evening, complained of feeling worse, and had some fever, yet he could not think of disappointing his hearers, and persevered in going 3 miles, and preached to a crowded assembly. He returned much fatigued, & was obliged to retire immediately. He lay in a very feeble condition for nearly four weeks, but not considered by his Physician dangerous until the night before he died. He was very weak and unable to move but little. His mind was calm, his bodily pains were great, his last night was one of extreme agony after which he calmly breathed away his life without a struggle or a groan.

With respect to the private character of Mr Dayton, as a child, he was ever dutiful; as a brother tender & affectionate; as a friend warm hearted & faithful; as a husband constant & uniform.

As a man there was much about him calculated to give him influence. He was formed on a noble model. He had a delicate sense of the proprieties of life, and of the rights & virtues of others, which naturally induced a becoming deportment to all in their proper spheres. He was generous & confiding, above suspicion & jealousy, though remarkably quick

Reverend Ezra

and discriminating in his perception of character. He was very mild kind & courteous, not sycophantic nor talkative, but sympathetic & firm. He formed his estimates of men from facts not prejudices, and was open to conviction & candid. As a Christian he was exemplary. He studied to improve in all the graces of his profession & and to live as to enjoy the testimony of a good conscience. He was eminently a man of prayer, of faith, and of it may not be said as of Stephen, "full of the Holy Ghost," it may doubtless be said that he enjoyed much of that blessed agent. He loved to sit in company with the more experienced of the children of God, and converse on subject of practical piety, and in the self denying duties of the Christian he seemed equally pleased to be engaged. It was a maxim with him ever to be content with a pilgrim's portion, while passing through this world to his heavenly rest. He would therefore be faithful in duty whatever sacrifice it might cost him. As a minister of the gospel he possessed many eminent qualifications. He possessed a sound mind & was of studious habits and disposition, thought much & independently, yet was modest and unassuming and never dogmatical. His manner in the pulpit was kind and conciliatory, though somewhat ardent and energetic. He seemed never to aim at displaying himself but to persuade sinners to be reconciled to God, and to edify and prepare the Church for her heavenly inheritance. He loved to visit his people and thus to carry the gospel to their dwellings. He was discreet and eminently a peace maker, yet a bold & fearless reprover of sin. In short and in a word, he was a good man.

An aged clergyman who sat under Mr. Dayton's

J. Dayton.

ministry for a length of time, gives the following account of his labours at Sparta; In his intercourse with the people of his charge, he was considered above mediocrity for his affable manners, discreet deportment, & friendly disposition. Every occurring opportunity was availed to suggest some useful hint, to convey important intelligence, or to produce right impressions on the mind. It seemed his particular aim to give to conversation a religious turn. His visits ever met a cordial welcome at the houses of his parishioners.

In his pulpit performances there was a particular acceptableness. Master of his subject he succeeded in making it plain to his hearers. He had a happy faculty of giving interest & importance to the doctrines of the Bible. Under his ministry Christianity was felt to possess a reality and consequence. On popular vices, such for instance, as the traffic in ardent spirits, none could say that he wanted plainness or fidelity. The most ardent friends of the Temperance cause could not desire him to be more pointed & full, yet such was his commendation of his subject, and remarks to the consciences of men that offences were rarely taken, or if taken not manifested. His labours were abundant and indefatigable, usually preaching three times on the Sabbath until near the close of his life, when the failure of his health obliged him to abridge them to twice, beside several stated weekly meetings in the more remote parts of his Congregation.

Under his ministry in this place there were individual instances of persons being brought under serious impressions, but, what perhaps might be thought strange, there were none who ventured to make a public avowal of their change of

Rev Ezra F. Dayton

heart, and nothing occurred like what would be called a public religious excitement, a circumstance perhaps to be accounted for, at least in part, from his own decided aversion to any appearance of affectation or show on the subject of religion. Such however was the increasing interest produced in its favour, so general the edification diffused on topics connected with religion, and such the increase of harmony throughout the bounds of his congregation and increase of numbers who habitually attended his ministrations, that unquestionably all acquainted with the circumstances of the case, would unhesitatingly pronounce his a useful ministry.

Presented 1 Aug 1839.

S. Transc.

Compiled, David Lyon.

Robert Love.

Robert Love was born March 1st 1807 in Chester Co. Pa & was hapily Converted during a Revival of Religion in the Congregation of Foggs Manor under the ministrations of the Rev. Mr White & was admitted to Communion in the same Church in 1822. In his preparatory Course he was not at any Literary Institution but studied under his brother till he Entered the Seminary.

In 1828 he entered this Seminary & Continued in it through a Regular Course of Study. During the three years that he was attending to the Seminary he had the entire Confidence of the Professors. He was punctual & faithful in the discharge of the duties devolving upon him while he remained a Student.

He was licensed to preach the Gospel of our blessed Lord April 6th 1831 & ordained to the Office of the ministry June 15th 1832 by New Castle Presbytery & on the 11th of the same month was married to Miss Fair residing within the bounds of Harmony Congregation. He was a Stated supply three years & five months in the Bethel & Harmony Congregations & 3 years & six months Pastor of Harmony & Oxford Churches in the County of Warren N. Jersey He departed this life in the full hope of immortality Oct 9th 1838. & devout men carried him to his burial accompanied by a large Concourse of mourning friends who made great lamentation over him.

This good man whose lifetime constitutes his Eulogy, was not possessed of what might be called brilliant talents; yet he had respectable talents & that besides which is of infinitely greater importance to a Gospel minister, devoted piety. And it was in the faithful employment of those powers that God had given him, with the love of God shed abroad in his heart -

Robert Love

that made him useful in his day & generation, to his dying fellowmen. The true secret of his success in the ministry was his piety it was that holy fire that sparkled in his eye when he preached salvation to his fellowmen. That spread a lustre over his Countenance that gave his hearers to understand that he was indeed a heavenly teacher. It is not by might nor by power but by my spirit saith the Lord.

This beloved brother who has left us because the master had more need of him, in another & more important portion of the great vineyard; was a man of deep piety great humility & untiring laborious assidnity. He was faithful both as a preacher Pastor & Presbyter.

As it regards the character of our departed brothers mind, we would say that it was exhibited pretty clearly in the character of his Conduct & discourses they might have been seen & read in eachother.

In this character as was said of some person of old, you might have read his sermons & in his sermons his character. As a preacher he was solid persuasive & affectionate. Instead of dwelling on new unregenerate & unregenerating philosophy falsely so called he watered the tree at its roots by preaching only & preaching always "Christ Crucified". The great end & aim & character of his preaching was to convince sinners of their depravity & consequently their absolute want of a Savior. He labored to convince his hearers of two great truths i.e. the total inability of the sinner & entire abilit

of the Savior, both as regarded merit & power. He held up prominently the humiliating yet glorious doctrine that the Saint is a joint heir but not a joint purchaser with Christ, which while it declared the Absolute certainty of his Salvation in as much as it linked together in the same certainty the destiny of Christ & the believer does yet teach him that his Salvation is all of grace. And in all his preaching he strikingly exemplified what was said of one of the fathers: that he dipped his words in his soul in warm affection & breathed a holy fire into the breasts of his hearers

As is regarded his brethren in the ministry his conduct was Ever fraternal courteous & affectionate Whether in private or Ecclesiastical Courts he was at once mild manly & decided. His policy was altogether Christian straightforward & above board & as far as truth was concerned uncompromising. Suffice it to say that he possessed the full unwavering confidence of his brethren both as a Presbyterian & a Christian, both as to his Orthodoxy & his honesty. During the whole of the Ecclesiastical difficulty out of which our Church is now emerging he was open decided & unchanging & yet so evidently did his life comport with his heart & so deeply did his heart always appear to be imbued with the spirit of holy honesty, that his opinions or action were never spoken of but with respect & he has now gone down to the grave with heart felt confidence & affection of all his brother Presbyters & that to to an extent seldom equalled

As a friend he was affectionate & truly worthy & while he possessed nothing of that fawning sentimentality & affected kindness which like the Summers Zephyrs embrace alike the unworthy weed & the fragrant flower He had a heart warm & affectionate which warmed & kept

Robert Love.

him many friends. His Character is as truly as it is beautifully portrayed by one of our sweetest poets

"He was humble Kind forgiving meek
Easy to be entreated gracious mild
And with all patience & affection taught
Rebuked persuaded solaced ~~counselled~~ warned
In fervent Style & manner."

Such was he in life & so faithfully diligent was he that he came nigh being transfigured on the mount in as much as during the last Sabbath of his ministration death was so visibly upon him that his tongue was frequently paralized by its influence He came home to his bed & sickened & brightened until like holy Simeon with Christ in his arms he saw the Salvation of God & departed to enjoy it. What an encouraging thought is that the afflictions & sorrows of the death struggle serve but to draw forth the Christians graces & exhibit to him joys & glories which were before realized in the word.

Darkness shows us worlds of light
We never saw by day

The only thing which appeared sensibly to disturb his serenity & composure on his deathbed, was the apathy of the Church & particularly that portion of it to which he belonged, on the subject of the worlds conversion. Almost the last act of his life was to pay over to the Treasurer of the Assembly's Board of Foreign Missions, a collection which he had made in behalf of said Board. And when in his dying hour he contrasted the smallness of the sum with the magnitude of the work his righteous soul was so much affected that he gave way to his sorrow in tears & sobbing.

Robert Love.

All the Enterprises of the Church found in him a warm supporter. On the morning of the interement his Shrouded & Coffined Corpse was caried to the Church & placed upon a bier before the pulpit, with the lid of the coffin open the face uncovered for the inspection of the Congregation & a printed paper upon his breast placed there by his own agnett bearing these Solemn & remarkable words. "And now behold, I know, that ye all among whom I have gone preaching the Kingdom of God shall see my face no more. Wherefore I take you to record this day that I am free from the blood of all men, for I have not shunned to declare the Whole Council of God unto you." Acts 20 chap. 25–27. Blessed servant who could say this in the hour of death & highly favored people who enjoyed the labors of such a man! "Let me die the death of the righteous & let my last end be like his." His mourning widow with her four little orphans accompanied by her family & two brothers of the deceased Mr James Love & the Rev. Mr Love of the Presby. of New Castle sat on one side of the Corpse while a number of the brethren of the Presby. sat on the other. The Church notwithstanding the inclemency of the day was crowded with a multitude wailing because they should see his face no more verifying the truth contained in the poets beautiful line

"How blessings brighten as they take their flight."

But the most touching & tearful scene was now acted. Our dear brother having had a little infant given him a few weeks before he finished his work. Mrs Love attended by the Rev Thomas Love standing over the Corpse of the departed father presented this child to God in the ordinance of baptism. It was indeed a solemn & interesting though a mournful sight. The church was crowded with a mourning throng & the sighs where fell without & the tears where fell within seemed to conspire to deepen the doleful scene.

Robert Love.

The unconscious & coffined parent the babe blissfully of its loss— & the widowed keeper leaning in speechless agony over the corpse of the father— husband & the friend— the faltering voice of the Rev. Mr Pender as he baptised the little one in the name of the blessed Trinity the sobs & tears of the crowded audience & the dark & driving storm which threw its bleak pall over the sorrowing scenery, all conspired to render it an occasion peculiarly solemn indescribably sublime— it was good to be there.

After an appropriate sermon for the occasion by the Rev. Mr Gray & a pertinent address by the Rev Dr Junkin, the worn out vesture of our departed brother was carefully & silently laid in the grave with the assured hope that when purified & spiritualized it shall once more resume it.

That mantle in earths wardrobe laid
A frail but precious trust
He will retain & wear again
When freed from worms & dust.
The bodies of the saints shall be,
Their robes of immortality.

Presented 2nd Dec. 1839.

Compiled by Andrew Tully.

H.S. of Trans.

James R. Lewis

Those who commemorate the Events of mens lives are moved by various motives & in general their melancholy task is alleviated or rendered positively pleasurable by various circumstances. The biographers of men of great talents & fame become dazzled with the splendor of their achievements & fired with the importance of delivering to posterity the instructions which such histories are so fit to convey. He who writes the life of the warrior or the statesman or the philosopher or the poet must portray the human mind in its loftiest passion in its refinement of thought or vividness of fancy. His task is pleasing & noble & he often forgets in the ardor of his admiration or invective the sadness the sadness that would otherwise shade his work when he remembers that the man whom he commemorates is mouldering in the ground.

It is not so in proposing a short memoir of one whose death has touched of bone & our flesh — of a friend — a fellow student & a brother. It is all sad, sad. & the circumstances attending the resumption of the duties of a new term have no tendency to change the color of our feelings. We greet with fresh kindness our former associates & friends, for the absent we enquire with solicitude, pleased to hear of their welfare sad at their misfortune we expect the time when we shall meet them also again. But there is one seat in these Halls of instruction & prayer unfilled by its wanted occupant. There is one voice well known in our prayer meetings which we do not hear. There is one face absent from our social board. There is one brother whom we do not see in his accustomed duties, but we do not ask for him. Ten thousand associated objects bring him back to our thoughts but we do not mention his name. a Stranger would say we had forgotten him but the Stranger would Err.

In fulfilling the duties appointed us we have little to record of a life too brief to be fruitful of incident & too humble to attract attention from any less interested than ourselves.

James R. Lewis

James R Lewis the subject of this memoir was born at Monmouth N. Jersey Feb. 15th 1811. His parents were poor & his mother was a pious woman who seems to have taken great pains to bring up her son in the fear of God He spent his childhood with his parents who soon removed to the neighborhood of Princeton by them he was sent to school and acquired the usual Elements of an English Education. He perhaps learned less than most children of his age for his studies were often interrupted to assist his father in the duties of his calling who was a millar. He was however a regular attendant on a Sabbath School in the neighborhood & from his earliest infancy was distinguished from the other children of his parents & from those of his own age by his uncommon sedateness of manner & seriousness of mind

This is all that is known of him till his sixteenth year About this time he left his fathers house & returned to Monmouth where he was hired by a Mr Neal of that place as a millar. He remained in this situation about fifteen months He was, says, that gentleman, in a letter to your committee, faithful & diligent in his business I valued him not only for our long acquaintance & friendships but because I looked to find in him a faithful & useful servant of the Church At this time there was an interesting revival of Religion in Lepper Free Hold of which the Rev. C. Woodhull was pastor Many youths became serious & Mr Lewis among the number He soon joined this Church & thence forward until his death as far as those owned judge who were best acquainted with him he lived the Christian. The following year the Rev. Job Halsey set on foot a benevolent institution to aid several young men to prepare themselves for teachers or ministers of the Gospel. Mr Lewis was one of the five Chosen who immediately entered on their studies under Mr Patridge.

James R. Lewis

He now seems to have devoted himself once for all to preach the Gospel of Salvation by Jesus Christ. Of the history of this self consecration we know nothing except by its effects developed in his after life. A deep change from this time passed upon the whole tenor of his existence. He lived with but one earthly hope if indeed the hope to be instrumental in saving souls from sin. If such a holy sacrifice can be called an earthly hope. From this purpose in the darkest hour of discouragement & distress he was never known to waver. At such times his only remark was I must preach the Gospel. He continued in this situation about a year when the money appropriated to aid the young men failed & they all except Mr Lewis gave over all thoughts of obtaining a liberal education & returned to secular employments. He though greatly discouraged & embarrassed did not waver for an instant. But looked around for a situation in which he might find employment as a teacher of a common School until he could save money enough to enable him to prosecute his education. God's providence soon provided him a place, some benevolent ladies in New Brunswick resolved to establish a school for the improvement of a legion in Monmouth very destitute of religious instruction. They organized themselves into a Society called the Ladies Bible Society of N. B. & subscribed a small salary for a teacher. Mr Lewis was selected to take charge of this school. He was now not more than 19 years of age, but he seems to have felt as a man. He established a weekly prayer meeting in his school room which he regularly conducted explaining & enforcing on his pupils & their parents the great truths of the Gospel. No one says Mr Newell could be more interested for the salvation of those around him. He was solemn & bold in delivering

James R. Lewis

the truth & many of that barren place with deep regret for his loss still bless the day that he came among them

In a short time the pecuniary support of his School failed & he was obliged to relinquish it He spent another year teaching very little as it appears to the advantage of his purse He then returned to his father & targets a school near, prosecuting his studies at the same time & uniting to the Rev. S. Reed pastor of the Church at Dutch Neck He afterwards entered the Princeton Academy but only remained in it about six months when he left it & went to the manual Labor Academy at Germantown near Phila under the superversion of the Rev Dr Junkin Here commenced our personal acquaintance with our deceased brother It is natural to expect that from this time our narration will be more particular & interesting. We are sorry that this expectation must be in a great degree disappointed. Brother Lewis was a man of unobtrusive & retiring manners. During the few months he remained with us he attracted little attention. We knew him only as a laborious Student & devout Christian

To us who were then careless Children full of mirth & folly he was reserved, taking no interest in our amusements.

It seems to have been at this time that he was taken under the patronage of the Assemblies Board of Education which continued to watch over his studies with cherished hopes of usefulness in the ministry until these hopes were destroyed by his death. He soon left us however & returned home & during his absence we know nothing of his history, he was probably teaching somewhere in N. Jersey

At this time Dr Junkin was called to the Presidency of La. Fayette College which had been some years chartered as a military School He agreed to accept it provided the word military could be stricken out & the words manual Labor inserted

James R Lewis

this was done & he removed with his family & about 40 students who unanimously followed his fortunes to Easton. Soon after, this institution went into operation. Brother Lewis again appeared among us For some time he prosecuted his studies with renewed & most remarkable assiduity His health never very good in that mountain air gathered new vigor His ardent hope seemed to nerve him to greater exertion & inspire him with a social cheerfulness which he never enjoyed elsewhere In the Literary Soc.y to which he belonged he was always active & useful Strong to moderate our too eager rivalries & maintaining his post where duty & principle had placed him. In performing his College duties he was always punctual & prepared But his influence was most felt in the Religious meetings from them he was never absent; & the solemnity of his prayers the earnest pleading of his Religious addresses will never be forgotten by those who heard them

He also conducted a weekly prayer meeting at Phillipsburgh on the opposite side of the Delaware. The people of that place still speak of his labors among them as of inestimable benefit to the moral state of the population even the men of the world held him in high esteem for his consistency of conduct & disinterestedness. Several young people who soon after made a profession of Religion traced their first impressions of serious things to his remarks at that meeting.

It was his custom always to look for the most destitute portions of the Country for the scene of his labors of love. Accordingly about four miles back of the village a place inhabited principally by Germans most ignorant & vicious he established a Sabbath school. The germ of one had indeed been planted before but it had produced nothing of consequence His success in this place astonished us all The worst storms of a cold & inclement winter could not keep him from his duties. His prudent conduct soon gained him such influence over the population of the place that they contributed largely to the support of the School.

James R. Lewis.

He purchased an excellent library & placed every thing in a state of comfort & convenience & soon he was not to be found & better conducted or more useful Sabbath School or Vicinity He was again a while absent from us & took Charge of a School in Newton He bore the same character there as elsewhere the people were much attracted to him & the Sabbath Schools felt deeply his loss when he returned to college where he probably spent the happiest years of his life. Indeed the memory of it remains deeply impressed on the minds of all those who enjoyed its pleasures with him. The country is wild & surpassingly beautiful. The Village is embosomed among mountains & almost surrounded with streams. ——

Brother Lewis remained at Lafayette College until the fall of 1838 when he returned to his fathers who still resided near Princeton. While there previous to his entering the Seminary he constantly held religious meetings on the Evenings of the Sabbath & also conducted a Sunday School & this he continued to do after having connected himself with the entire discontinuance by his last sickness.

At the Opening of the Third term he joined the Third Class & intended to remain three years. His prospects now began to brighten before him & anticipating now no further interruption he gave himself with fresh ardor to the cultivation of his mind & heart. For those who knew him these particulars are unnecessary, To those who did not know him we need only say, that his character remained the same his were the same piety the same principles the same assiduity & perseverance

The winter Session passed rapidly away & the ensuing vacation he spent at home in his usual works of piety & benevolence But the seeds of disease had been long augmenting in his Constitution

James R. Lewis

& his close application during the winter had tendency to cherish them. He returned however with the rest of us & resumed the studies of his Class. but he showed evidently by his pale & sallow countenance & flagging spirits that his health was much enfeebled. He did not speak of any change in his feelings nor did he seem to anticipate any serious illness. About the middle of the term we missed him from his accustomed seat at the Table & Lectures but as his friends lived so near his absence did not occasion any uneasiness or inquiry: until one of our number calling by accident at a farm house a few miles in the Country, found him there sick of a fever. He & Ramsey Esquire that some of his Classmates would visit him which a number undertook to do in succession & minister to his wants. During the first few days of his illness his reason was not affected: & knowing himself to be in a dangerous situation he often expressed himself ready. But there was one thought that gave him the most poignant pain, his long cherished hope of preaching the Gospel would be frustrated. All his resignation could not remove the distress of this consideration. Desiring to depart & be with Christ which his faith taught him was far better, he deeply felt that to be thus called away in the pride & flower of life with a keen relish for the pleasures of usefulness to his fellows was a cross & trial; & though his assurance of acceptance with God through the atonement & merits of Jesus Christ. Except in the moment of extreme pain was strong & cheering, yet when the certainty of giving up the soul

James R. Lewis

hope of his life come upon him. It often drew forth the Exclamation as once Sublime & pathetic I must die

Shortly after his Reason began to wander & produced the most fearful phantasms in his imagination.
On one occasion when writhing in dreadful pain he seemed to think that he had died & instead of meeting with the smiles & welcome of his Savior which he had confidently anticipated. he thought he had been sent to the prison of the lost, & starting up in his bed with a countenance where with his real pains & the horrors of his fancied situation, with a voice that tingled in the ears of those who heard it he shouted "I thought I should be saved"
But even in his ravings he was still repeating passages of Scripture & hymns Expressive of his faith & the preciousness of Christ in his sufferings, to be delivered from which he constantly prayed "Come Lord Jesus"
He died at 7 O'Clock in the Evening on the 23rd July after an illness of less than two weeks
Brother Lewis was about middle size but not compact ly formed nor would any one from the appearance of his person have supposed him a healthy man.
His hair was dark, his forehead commanding whilst with his mouth was clearly expressive of resolution & perseverance. His complexion was pale & his temperament melancholy His mind was not of a high order but this by contrast only made his moral character appear more excellent. Indeed he always seemed to have more grace than other men which enabled him to live far above the grade of his natural character

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This was most remarkable Whoever had heard only his Ecitations would not have formed a high opinion of the man. but his prayers & Exorsations marked him as almost another order of beings He was long known to us We had seen him fixing his ardent gaze upon one object He had looked upon the world in ruins & the human race suffering from Sin & he devoted himself to Preach Salvation from its power Without the means of Education he knew that if he had judged rightly of his calling they would be provided & he engaged without hesitation in the work of Educating himself For ten years of hope deferred We saw him struggling with every difficulty never remitting his exertions Tho' of a sad disposition as one who had felt deeply the Evils of the human race, he never yielded to dispondency for he felt for he drew from the fountains of faith. We then saw him emerging from his long & arduous struggles the object of his eager wishes just before & he almost ready to proclaim with authority which he would soon Ecein that Salvation which is by Jesus Christ. After years of disappointment & fears of Clouds & wintry storms the smiles of heaven seemed to crown his labors beaming upon his pathway & lighting his future prospects It was only a momentary ray of that future & full blaze of glory which we doubt not he now enjoys God had other employment for him perhaps even more honorable than that which he sought him. We thought when we saw him struggling through the School of adversity & forming his character in the School of affliction

James R. Lewis

A character of excellent qualities Has his master had important work for him here but his Counsels are inscrutable & it may be his design To call us to morrow.

Presented Dec. 1839

Compiled by J. H. McIlvaine

N.S.D. Trans.

John P. Diven

The subject of this memoir John Parkinson Diven was born in Perry Co. Pennsylvania on the 26th of March 1809. Little is known of his childhood until he reached his seventh year when his father was taken from a family of four small children by the hand of death. John was the eldest & was placed under the care of a relative as his father's disease. Of his residence with his relative it has been impossible to obtain any information. At the age of sixteen he was apprenticed to a tanner In this business he continued in partnership with his brother after having served his apprenticeship, until the time of his determination to devote himself to the Gospel Ministry

As to his business capacity & success, little can be said as owing to his youth & other circumstances his character as a business man was not fully developed

His early education was no more than sufficient to qualify him for the business on which he entered Yet from his youth he manifested a fondness for reading & for such reading as children of his age are not apt to take the greatest pleasure in but such as made a deep religious impression on his mind. Closely connected with this fact is that of his invariably maintaining a perfectly correct & moral character As he was always of a serious & reserved disposition this position it is not known when the first serious impression was made upon him For several years he was an attentive scholar in the Sunday School & it is thought that he was more or less awakened by the spirit of God from his extreme youth. At was unable to state the precise

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time when he was "born of the Spirit." But it is known that for a considerable time before he professed a change of heart, he was in the habit of attending regularly to the duty of secret prayer. He was about 20 years of age when he first obtained a hope in the Redemption purchased by Christ. Soon after this he connected himself with the Presbyterian Church in his native place. After he had made a profession of Religion he was at times not entirely satisfied with his state. He was agitated by many doubts & fears lest he still were not on the right foundation. The specific cause of this vacillating unhappy state of mind is not known. But this did not always abide with him. In the month of December 1834 a protracted meeting held in the Church with which he was connected resulted in decided good to him as well as to others. There were evident tokens of the presence of the Spirit of God.

During this meeting he was made to experience an assurance of his acceptance with God & to have a zeal for his glory & the salvation of sinners which was before unknown to him. Previous to this happy enlargement of his religious character he had his thoughts often directed to the Gospel ministry & at times was almost persuaded to enter upon a course of preparation for the sacred office. But not until this era in his religious life was he able to apprehend the course of religious duty on this subject or to come to any determination. Then he no longer hesitated. The way of duty was presented to him so plainly & the connection of the responsibility resting upon him to preach the Gospel was so

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strong & poignant- That- the opposite could seem to involve great guilt- His resolution was fixed! he must stand on the watch towers of Zion & make known the glad tidings of salvation to a perishing world In consenting to this resolution he saw that- he must make much sacrifice They were promptly made when he was convinced the Spirit had called him to the work of the ministry He sold his interest- in the tannery in which he was concerned & began the study of Latin Grammar; at- which he continued for a short- time in his native town & then went- in the month of April 1835 to South Hanover College in the State of Indiana In this institution he remained until August- 1838. While there he was remarkable for his diligence & punctuality in the discharge of all his duties particularly those of a religious character The prayer meeting was his invariable place of resort- His fellow students regarded him as an Example of Christian consistency & sobriety of manner- The pious to praise him & follow his example - The wicked to revile & say Evil of such an one as our Savior Called blessed

But- diligent- as he was in his religious duties he did not- in the least- degree neglect his Academic studies He was a burning Example of Luthers apothism "Bene Orasse Est- bene Studuisse"
His Scholarship was not- Eminent This was owing in a great- degree to the deficiency of his Education in the Elementary Branches He was however very respectable in his recitations In the Literary Society of which he was a member he was much esteemed

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This esteem he deserved the more as nature had not endowed him with the capacity of making a brilliant display & suddenly winning the admiration & applause of his fellows. but he merited it - by his constant attention upon the meetings of the Society & by his punctual & satisfactory discharge of every duty & by the gradual but certain improvement in the Exercises which the Exercises, the Regulations prescribed

His fellow students testified their high Regard for him by Electing him to represent them in a public address

This Office he Executed quite to the satisfaction of all & much to his own Credit. Our deceased brother continued to maintain the same high character till his departure from the institution He did not remain until he had completed a Regular Course of Study his Eagerness to enter the ministry induced him to leave the College as soon as his qualifications were such as to gain him admittance into the Seminary which he Entered in the month of Nov. 1838. While his life here many still in the Seminary & especially the Class of which he was a member are well acquainted His quiet retiring habits rendered an acquaintance difficult for many to become well acquainted with him. Hence while the influence which he exerted was felt & deeply felt — an influence which Effectual fervent prayer alone can exert. the source from whence it emanated was comparatively unknown

Limited as was his acquaintance it was due to his worth as a humble devoted prayerful Christian

That his memory be cherished not only by his Contemporaries in the institution by all his successors who

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may be benefitted by a godly example so fully portrayed in this brief memoir

Our acquaintance with the deceased commenced with his entrance into this Semy. The expression of his countenance strongly indicated amiability. For this trait of character he seems to have been somewhat remarkable in his native place where he was highly Esteemed & while he was in the Seminary a calm benignant Expression usually characterized him. His course here was brief & gave us not a full opportunity of knowing him well. One term was the limit of his theological Education But that term we are convinced was improved Regularity in his habits & punctuality in his duties marked his daily course He was invariably found occupying his seat in the recitation room, & we may doubtless with truth say that he was always prepared on the subject before the Class His true he made no great display of familiarity with the branches he was studying But accuracy as far as his researches reached & satisfactory answers to all questions connected with the immediate lessons were commonly characteristic of Brother Diven. Hence it will appear evident that his standing among his Classmates was respectable While it seemed to be no part of his intention to obtain a name for intellectual superiority, his constant Exhibition of that order of mind which will under all circumstances render a man worthy of general confidence & Esteem of all around him

He was to an uncommon degree independent in the cast of his mind, if we may judge from our

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incidents which occurred during his stay with us
the Class resolved on pursuing a certain course
of Conduct which appeared rash & presumptuous
to him, & though he was alone in his opinion he did
not yield His Convictions of duty were different from
Every other member of the Class & though they Endeav-
oured to Convince him of his Error & urged him to unit-
with them, he firmly & independently said that he diff-
Erred from them in his opinion & must pursue the dic-
tates of his own Conscience
Had our deceased Brother agreeable with his long cherish-
ed desire to Enter the ministry, he would no doubt
have proved a bold uncompromising friend of Truth &
an Earnest Effective preacher of the Gospel. His personal
appearance would have led to a contrary opinion. He
appeared to be without animation without a ferrid temper-
ament & without a deep interest in any thing
Such was the impression his external appearance made
but when he spoke on the subject of Religion the
tone of his voice & the sentiments which he utter-
ed his true character as a speaker. Solemnity &
Earnestness & that which is perhaps inseparable from
these impressiveness of manner were eminently conspi-
cuous in him His style was perspicuous & forcible, rather
than beautiful. He seemed to be deeply impressed
with the Truth & importance of what he was saying
& did not pay undue or even usual attention to his
style. It must not be thought from this that there
was any marks of Clumsiness or infelicity of Expres-

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ion in his style but is not that such superfluity of verbiage or that appearance of effect as ornament which is too often found in young writers His mind naturally had no perception of the beautiful & his education was not calculated to nurture the imagination, so much as that which is of infinitely more importance, an ability to apprehend truth with certainty. His judgement was uncommonly accurate. He seemed to weigh with deliberation every thing which was presented to him with calmness & thus to form his opinion & when it was formed he was not easily made to swerve from it.

He maintained the same religious character in the seminary, for which he was so well known in College At all the prayer meetings he was a diligent attendant His prayers were solemn & fervent, his remarks were appropriate & searching. The writer still remembers on which an earnest solemn suggestion from Br. Diven seemed to arouse the whole class & produce a deep impression. This was not an uncommon thing He obtained the character with those who knew him best of being deeply exercised in spiritual things & that depth of feeling rather than have a great influence over those who were associated with him

His influence as an exemplary christian was freely acknowledged by all & felt in a great degree. He felt & often acknowledged his unfitness for the ministry but his firm convictions of duty his attachment to the cause of truth & holiness his faith in the promises of God sustained & impelled him onward. And if any

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man Ever sought the ministry from pure motives, we may say Br. Diven was actuated by such. he said That he promised himself no other pleasure in the ministry but that which is derived from the discharge of duty, That he neither sought nor expected the honors & applause of the world - no such hopes urged him onward But he was animated with a holy Zeal for the Service of a dying Savior - an ardent love for the salvation of sinners with the highest & brightest hopes of a recompense of reward beyond the grave

Notwithstanding his Elevated piety he was not without his dark & troublesome periods, though in general he was not subject to extremes in his religious feelings His natural temperament was even & smooth, so his religious feelings were even & stable, never at a very low ebb & never excited to enthusiasm But sometimes in the wisdom of Providence a cloud was made to gather on his mind, & though perhaps never mired in the slough of dispond yet he was by no means free from spiritual depression. And while in the Army no Services exerted so happy an influence in dispelling clouds from his mind as the Sermons & Services conducted by our venerable Senior Professor, & he often expressed much gratification from listening to the words of truth & soberness as they dropped from the lips of Dr Alexander; his seasons of greatest joy generally succeeded such services. Yet his religious feelings were not as much under the influence of circumstances as those of most men. His faith was strong & he had unusual as all times a good hope through grace

As before intimated he left the Army in the Spring of 1839 at the close of the term with the expectation of returning to

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pursue his preparatory studies, but his physician advised him not to return before the next fall. His constitution much against his wish. In a letter to a brother in the army whilst detained at home by his declining health he manifested great anxiety to be employed in his wonted labors, expressed himself strongly averse to being "useless" as he felt himself to be whilst prevention from resuming his studies. All our information of his subsequent history is contained in the following extracts from a letter written by his pastor. On his returning home in the spring it was evident that his health had been seriously injured by his close application to study; still it was hoped that exercise & relaxation would restore him. But the disease was too deeply seated. He gradually grew weaker till Aug. 11th 1839 when he was removed from this world. His disease was said by his physician to be an affection of the liver. During his sickness he did not enjoy that comfort in religious duties which he had previously enjoyed. The influence of his disease over his mind & religious feelings was very great; producing great languor & depression that religious duties were a burden rather than a pleasure. Still he was resigned & had a hope of acceptance with God through the merits of the Redeemer. And whilst he had a strong desire to live that he might be useful; he was enabled to say "the will of the Lord be done."

Presented 2 of March 1840
Compiled by E. Forman

Synopsis, N.S.D.

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Revd Josiah Bent.

[The following notice is extracted from the Bos: Rec: of Feby 21. 1840; to which is added a letter from Prof. N. W. Fiske of Am: Coll:]

Rev. Josiah Bent was born at Milton, Mass. Octr. 1. 1797, and died at Amherst, Nov 19. 1839. The Northampton Gazette made a brief record of his private and ministerial character about the time of his death, which will constitute a part of the following notice.

Mr Bent graduated at Harvard Coll: in 1822, where he acquired a rank in scholarship among the foremost of his class, and was highly esteemed for his moral and social virtues. He received his theological education at Princeton N.J. and was settled at North Weymouth in 1824, at Falmouth in 1835, and at Amherst in 1836. His removal from Weymouth, and afterwards from Falmouth, was not owing to "love of Change," or to any disaffection on the part of his people, but from circumstances beyond their control, which fully justified his removal, though attended in both cases with mutual regret.

His moral character from childhood was remarkably correct and pure, and once he trusted in his own goodness for salvation. Considering his native firmness of character, and his consciousness of personal virtue, it could not have been expected that his religious views would have been easily changed. But he was "a chosen vessel", and under the preaching of Rev. Joshua Huntington of Boston, he became a hopeful subject of renewing grace, and a believer of those evangelical truths of which of

Rev. Josiah Bent.

he was afterwards a faithful, devoted and successful minister.

He was grave in manner; solemn and impressive in his preaching; serious and spiritual in conversation; consistent in his christian character, in private as well as public life; discriminating in his views of truth and duty, and distinguished for conscientiousness, wisdom and prudence, combined with decision and energy. The strength and fervor of his attachments in his social and pastoral connections, were such as secured the confidence and affection of his people, as well as of his most intimate friends. Without enumerating them his excellencies it may be said of him with great propriety, that he sustained the character of a good minister, and an exemplary christian.

At each of the places of his settlement he shared in the labors and joys of a powerful revival of religion. It is believed that not less than five hundred souls became the subject of hopeful conversion under his preaching during a ministry of less than sixteen years. And will not his name be kept in everlasting remembrance? . . . .

This brief and the writer fears imperfect notice of a departed and beloved brother, will be closed with extracts from a conversation between the deceased and [Mrs Washburn] the widow of one of his predecessors at Amherst, a little before his death.

"You feel sir, that you are almost at home, do you not?" "Most home!" "Is not the prospect of being soon with Christ pleasant to you?" "Yes, but I have always had fears; I may not have been faithful; Christ looks at motives, and mine may have been impure" "Yes Sir, the most faithful and devoted feel that they have been unprofitable

Servants—

Rev. Josiah Bent.

— you can trust in Christ I presume"? "Yes, I think I can. I have found him precious on this sick bed — and at times I have felt it desirable to die — even to leave the Ministry early — and be employed in higher, nobler scenes." "What a glorious company you will there meet — how many of your brethren in the Ministry"? "Oh yes, I have thought of Mr W. often of late — it is nearly seven years since he went to rest." After a brief interval he added,

"No more fatigue, no more distress,
Nor sin, nor groans can reach the place."

[Prof. F's letter.] Mrs Washburn said, "Mrs Bent cannot come to you; she will feel anxious to know your feelings respecting the Children. Supposing you may be called away, have you any directions to give respecting them. Mr Bent replied "this has been a drawback to me, but if I can trust Christ with the greater, can I not with the less? Mrs Bent knows my feelings, manner of government, and general views respecting my family, and I know many a parent has been hampered by particular directions, feeling it almost sacrilege to deviate from the dying wishes of a husband or wife. I do not wish to burden her. She must be governed by circumstances."

At another time he said, "it's mortifying that this body must be laid in the Earth and become food for worms — but Jesus has sweetened the bed." To his youngest son he said, "when your father is gone, and you grow larger, are you willing to work, and get an education that you may preach the gospel." He then explained what it meant to preach the gospel. To another son he said, "when your father is gone what will be your

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first feeling that Christ is gone? No, my child, it is a delightful thought that though your father may die Jesus lives, and if you love and obey him, he will never leave you. This conversation with Mrs W. was the day before his death. The following night he suffered intensely, and was most of the time deranged, but while his gestures and countenance indicated derangement, he offered several very intelligent & fervent prayers for his family, Sabbath School, and various benevolent objects. His watchers could control him at once by his desire to do right. After trying various ways to keep him still and covered, they said, "Mr Bent, it is wrong for you to do so." "Is it? then I wont do it." For three or four hours before his death he lay apparently conscious, but unable to speak. He was exceedingly emaciated, but his countenance expressed the same cheerful serenity peculiar to him in health and retained it after death.

Mr Bent was very much esteemed by his people here generally being valued as an exceedingly amiable & lovely man, a faithful kind & judicious pastor & good minister. His health was such from the beginning of his ministry in this place, as to prevent his making those intellectual efforts of which he was evidently capable in previous years. The character of his preaching was rather of the gentle and conciliating type, and seldom peculiarly pungent or exciting. Good sense, solemnity, dignity, and sincerity marked his pulpit performances generally."

Presented Apl 1. 1840.

G. Trans:

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Rev John A. Mitchell.

John Andrew Mitchell was born in Washington Co. Tennessee Jan 9. AD 1806. Of his early history, and of the circumstances and character of his family and friends we have been able to learn but little. His parents were both pious, and gave him a good education.

After graduating, at Greeneville College Tenn. - he entered Princeton Theol. Seminary in Nov 1827 - and spent the full course at this place. While here he was aided by the Female Education Society of Charleston S.C. from which he received about three hundred dollars. The whole of this sum he afterwards refunded, and wishing to make some compensation for the use of the money, and yet supposing that the Society would not receive interest he added a donation of twenty five dollars. He also received some assistance from other persons, and as soon as he was able, repayed all he had received, though by so doing, he twice found himself penniless.

During the years 1832 & 1833, he was laboring in South Carolina in connection with the Ladies' Domestic Missionary Society of Charleston.* In this occupation his duties were numerous and arduous — preaching in the Mariner's Church, under the direction of the Port Society, twice or three times every Sabbath — lecturing once a week - attending prayer meetings, and other meetings once or twice a week — visiting sick Sailors - distributing

* (Insert this Sentence) In the year 1833 - he devoted one fourth of his time to this society and spent the remainder in labouring among the Seamen in Charleston

tracts and Bibles — often visiting from 50. to 100 vessels every week, and conversing with the officers and men. He had evidence that his efforts to do good were not wholly in vain.

Before this time, and indeed very soon after leaving the Seminary, he had been thinking of a foreign mission. but during the winter of 1832-33. his health was very poor, and at the same time the need for more ministers in Charleston was so great that he entertained for a while serious thoughts of never going as a missionary. But in March 1833 when his health "began to be better, the subject returned to his mind with much force, and he took it up again, and endeavored to examine it again. and to pray over it. He began to think that he could go. and that it was perhaps his duty" After consulting freely with his physicians. friends, and fellow laborers in Charleston, most of whom, while they acknowledged the great importance of the foreign field, yet thought that he was now in a very important situation. and appeared loathe to part with him. he writes* "When I compare this country with "heathen lands. and see the heathen in a state almost in- "finitely more deplorable, I know not how I can stay "here Oh that the Lord would of his infinite mercy direct me in the path, in which he would have me to go". May 13. 1833. During the summer however, after he had made some preparations to depart, his health failed him so much that he was obliged for a while to give up the idea of being a

* In his private diary, from which most of these extracts are taken.

missionary "This" said he "brings sadness into my heart and almost makes me repine".

In October 1833. he attended the Synod of East Tenn. where he drew up a few resolutions on the subject of the organization of a Southern Board of For. Miss. — and advocated them in a short address. They were unanimously adopted. This in connection with the action of the other Southern Synods at the same time, led to the organization of the Southern & Central Boards of F. Missions. auxiliary to the A. B. C. F. M. The organization of the Southern board was effected in 1834. principally by the exertions of Mr Mitchell.

During the winter of 1833. & 34. he was laboring in Charleston in Connection with the domestic missionary society. His health was now improving. and again his thoughts returned to the subject that had so long, and so deeply interested him. In his journal of Jan 9. 1834. he writes. "As my health is getting better I have for "some time back, had my mind again much exercised "in reference to foreign missions, and yesterday I sent a "letter to the Secretaries of the Am. Board. asking "their advice with regard to the course I ought to "pursue. I feel that my present situation is one "that should excite my deepest concern and demands "an increase of prayer." ——— In March 3d he writes, "I received a letter last week from the American Board C. F. M. in which they give it as their opinion that owing to the state of my health. it would be better for me. at least for the present to decline going on a

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"foreign mission. Although I have endeavored to keep my
"mind prepared for either event. yet I felt somewhat sad and
"disappointed by the contents of this letter From the state-
"ments I made in my Communication to the Board.
"I thought it was almost certain they would have selec-
"ted some field for me. (if not China. which I prefer,
"at least some one) in which there would have been a
"prospect of enjoying tolerable health. I laid the sub-
"ject before the brethren at the ministers meeting. (who
"were all present). All concur in the opinion expressed
"by the Board. that it would be better to remain in
"this country, and as the Mariner's Church propose giv-
"ing me a call, they advised my acceptance of it. May
"this long training of excited hopes, and frequent disap-
"pointments be so sanctified to me, that I shall trust in
"the Lord with more of the spirit of a child. It is
"a pleasing thought that God knows best. what will suit
"his children. and where they can do most good. and if
"they trust in him. will put them in their proper sphere"

On the 25th of March 1834. he accepted of a call to the Mariners church of Charleston. for one year. — While engaged thus. one of the entries of his diary reads — "visited
"last week. the Marine Hospital. Jail & poorhouse. and fur-
"nished their inmates with tracts; visited about 200 vessels
"and distributed tracts. Had many interesting conversations
"One Captain cursed me. and the tracts in the most dreadful
"manner, but generally was very kindly received. by both of-
"ficers and men."

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Mr Mitchell had great freedom & fluency in conversation. He once told the compiler of this obituary that it had been very difficult for him to enter into conversation or to continue it for any length of time but that by care and application had succeeded in removing the difficulty — and was now seldom at a loss for subjects of profitable intercourse. This faculty so rarely possessed in perfection and yet so valuable to a minister of the gospel. He used for the glory of his Master. In travelling and while sojourning in strange places, he often engaged in religious conversation, with those whom he met. and as his manner was mild and amiable. he almost uniformly left a favorable impression. — He often went into the different Sabbath Schools in Charleston to address the children. — and though he did not seem to possess much of the tact that is necessary to fix the attention of the young. yet his kindness made him an acceptable visitor.

He was a man ever ready to engage in any work. that might benefit the destitute. This was shewn in the winter of 1836. by his offering his services as chaplain to a detachment of Soldiers going to Florida. Owing however to some misunderstanding on the part of the commanding officer they were not accepted. He spent about one month (Jan 26 — Feb 23. 1836) in St. Augustine, and then returned to Charleston.

The summer of 1836. he spent in the service of the Southern Board of For. Missions. — and in fall was elected as their permanent agent. Still however his mind was

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not at ease, on the subject of his personal duty to the heathen. But his own words will best explain his views.
"Jan 9. 1837, 31 years old. After much prayer and deliberation concluded to offer myself as a candidate for foreign "missions. and have written to the western Board. and "would prefer an ecclesiastical organization. More than three "years ago, I offered myself to the A.B.C.F.M. but as my health "was precarious they advised me to remain in this country "The brethren in Charleston concurred in this advice. But "the desire to go, has still remained in my heart, and at "times has been very strong — especially when I have for a "while enjoyed good health — or have been engaged in reading "the memoirs of missionaries or their journals. — or when "speaking and praying on the subject of missions, the "subject has often dwelt on my mind to such an extent "as to cause me to lose many hours of sleep, night after night. "And the thought has still gone with me every where, that "I would eventually be permitted to labor among the heathen. "In 1835 I conversed with Mr Abel, who urged me to go, "and commenced the study of medecine with Dr Ball "preparatory to the China Mission. — but health and other "circumstances combined prevented me from going, and "I almost concluded to remain in this country"

— The loss of some of his friends, and the disappointment of some of his fondest expectations about this time, tried severely both his health & spirits The following extract will shew his feelings. (May 1837) "During the last few months "read the memoirs of Carey & Mrs Ellis Reread Martyn's me-

"moirs. I have found them peculiarly interesting especially as
"many of my troubles are similar this. Oh that I had
"the same piety to sustain me! When I see him so over-
"come as literally to faint, need it be thought strange—
"that I should be so distressed as several times when alone
"to fall almost to the earth? And how strange too, that
"his great sufferings, and anguish of spirit should give
"me strength and encouragement. For some time
"back. when I read the scriptures, I dwell with pecu-
"liar interest on those portions which speak of afflic-
"tions. When I hear Paul speak of being distressed a-
"bove measure, so that he even despaired of life, my feel-
"ings are much more nearly allied to his, than any of
"my friends would suppose I never read the book of
"Job with half the interest I did on one occasion this
"winter. And in reading the Psalms I have often felt,
"that I was wading with David in his deepest sorrows. I
"have for a long time back, been coming to the conclusion,
"that there is not half the difference in the amount of
"distress, and affliction endured by different Christians which
"many seem to suppose. It is still true that "man is
"born to affliction." and "many are the sorrows of the right-
"eous." But what at times adds to my distress, is that
"though I am sorely afflicted, and crushed to the very earth,
"I seem to make no spiritual improvement. Oh that
"God would cause my afflictions to work out for me
"in this life. a higher state of religious feeling. and in the
"world to come. an eternal weight of Glory."

John A. Mitchell

In the Summer of 1837 he parted with his friends in Charlestown and Tennessee. Speaking of this he said "It was an "overwhelming season. Language is of little use in "speaking of such a parting — When I took leave of my "dear parents, brothers, sisters, and friends, it was a "painful hour — but God can give strength and "grace according to our day"

He arrived in New York in September 1837, and was ready to have started immediately, but several circumstances combined to detain him until the 9th December. This was to him exceedingly trying, and it is very probable that this long detention in the north in so cold a season had a very injurious effect on his health. His time however was not misimproved. He preached frequently in New York and in several of the neighboring places, particularly in Elizabeth town, where the church under the pastoral care of Mr Murray very cordially undertook his support.

In company with the Rev R.W. Orr, and Mrs Orr, he embarked for Singapore, Dec 9. 1837. His health however soon began to fail rapidly, & the whole voyage across the mighty waters, was to him a voyage to his grave. The state of his health, and the exercises of his mind, will best appear from the following extracts.

"Jan 22. 1838. Put on the seventh Blister last night — Lately ex-"pectorated considerable blood. Although at times I shrink "back from death, yet at others, I feel cheerful and resigned. "Especially on one occasion did the Savior appear to near

John A. Mitchell

"and precious that my prayers were all changed to
"praises, and for some time I wept for joy. Oh how
"I felt for the poor heathen, who know nothing of a
"God of mercy, and of a savior whose heart overflows
"with love!"

"Feb 5. Have been expectorating considerable blood
"for the last few days, but all is well. I have not for
"a long time spent so happy a day as yesterday. I
"was enabled to plead for some days previously for stronger
"tokens of the Saviors love, and favor to me, and he
"blessed me abundantly. Thanks be to his name. he
"is the hearer of prayer. I was permitted with tears of
"joy to say. My beloved is mine, and I am his. Much
"of the time was spent in joy & rejoicing. My prayer was
"turned to praise. Oh. I wanted all the world to praise the
"Lord for his goodness, for his wonderful works to the
"Children of men. I not only thanked the Lord for the
"ten thousand mercies he has bestowed upon me during my
"past life, but also praised him for my afflictions, &
"for my present affliction. - It has been blessed to me
"already. and in whatever way it may terminate, I
"hope & pray it may be overruled for good. The Lord has
"done. and is still doing all things well. I have pleas-
"ant times in interceding for my dear friends, and relatives
"in many places. Language cannot tell how ardently
"I love them. God of his great mercy grant we may
"meet in heaven. there to recount the goodness of the
"Lord. and to part no more for ever"

John A. Mitchell

The missionaries arrived at Singapore April 6. 1838. Mr M. was then so reduced that he could walk but little, & could write only a few lines at a time. The physician whom he consulted soon after his arrival, told him there was but little prospect of his surviving long. He lingered on until Oct 2: 1838 when he died. Mr Orr giving an account of his death says. "The grave had no terrors for "him. At all times he seemed to have a calm willing- "ness to leave his soul in the hands of his Savior. But "he often rose far above this, and had the most joy- "ful, and blessed anticipations of the rest which remaineth "for the people of God, and ardent longings to depart, and "be with Christ. Indeed he told me that he had never en- "joyed so much happiness in the same length of time as "during this sickness. He often spoke with lively gratit- "ude of the exceeding kindness of the Lord in providing "for all his want, and giving him grace to bear every "trial with cheerfulness. He had the habit of referring every "thing to the providence of God. so that if any thing turned out differently "from what he expected or wished — he was ready to say "it is "the will of my heavenly father, & he knows exactly what is "best for me" When conversing with the people of God "or with others, he loved to bear his testimony to the good- "ness and faithfulness of the Lord. It was the impression "made on all who saw him, that his spirit was ripe "for heaven. I have never known a person of more "clear and undoubted piety. In his last moments "there was a firm and undoubting reliance on the atone-

John A. Mitchell.

"ing blood of Christ as the only remedy of the Sinner.
"He often spoke of his strong desire to preach the gospel
"among the heathen. but generally concluded by remarking
"The Lord could accomplish all his purposes of love here
"without him, and that he had work for him to do in
"another and more glorious state of existence"

The character of Mr Mitchell is sufficiently manifest from what has been recorded above - He was an upright man, and his end was peace The question may however arise in the minds of some "Why should the Missionary board have been at the expense of sending out one whose health was impaired when he embarked, and whose career was finished so soon after he had reached his appointed field?" To this it may be answered that though his health was impaired yet this was not fully known even to himself until after his embarkation His friends & physician in this country thought that his prospects for long life were better in China than at home. He himself in one of his letters shortly before his death said that he could not blame himself for the course he had taken. He did his duty according to the light he had. and now rests from his labors. Yet it cannot be said that he has lived in vain - or that his self consecration to the missionary work was useless. Where he was known. the remembrance of his labors and the influence of his example still live.

Presented April 1. 1846.

W. M. Lowrie. Compiler & Transcriber.

OBITUARY OF THE

Rev. John Jay Rice

Rev. John Jay Rice was born in Garrard County Ky in the year 1804. His father Gabriel Rice, who is still living was a farmer & mechanic, in moderate circumstances, able to do nothing more in the education of his children (nine in number) than give them such opportunities as common country schools afforded.
John possessed a mind more than ordinarily gifted, and he acquired with ease and rapidity such an education as the country schools afforded. At about the age of 14 through the influence of two brothers residing in Danville he entered Center College (which however was then only a grammar school) where remaining a short period he acquired some knowledge of the Latin language, which he afterwards completed under the instruction of an excellent teacher some few miles from his father's.
He was of a social and affectionate disposition and during the early period of his life his fondness for society often led him into the company of the wild and thoughtless: though so far as we can learn, he was never guilty of gross immorality. In his eighteenth year, as well as we can ascertain he engaged in the mercantile business with his brothers in Danville in which he continued until he felt it to be his duty to enter the Ministry.
Danville was at that time a place of

Rev. John Jay Rice

little piety and much gaiety and dissipating The natural disposition of Mr Rice led him frequently into the society of the young and to places of fashionable gayety where he seemed to be a very general favorite. He employed much of the leisure which his business allowed in reading history: & by reading Gibbon's Decline and Fall of the Roman Empire and Humes Hist. of England, he was much inclined to scepticism. In this he was the more confirmed by what he considered the dishonesty of some ministers who failed for a length of time to pay their accounts. —

His first religious impressions so far as we have been informed commenced in 1826. when there was a glorious revival which commenced in Center College & soon extended through the town and surrounding country At the commencement of this work, a few young men under serious impressions were accustomed to retire any evening to a neighbouring forest for prayer accompanied by a young man who had been for some time a very zealous professor of religion. Among the number of anxious was Rev N. E. Rice who being anxious that his brother John should become interested on the subject of religion, invited him to go to his room about his usual hour for walking. He went and was prevailed on rather reluctantly to accompany his brother Nathan and companions.

Bro. G. D. Murphey the young man above alluded to, took this opportunity of exhorting

him solemnly to seek his sons salvation. His mind was manifestly impressed, and he was invited to attend again the next evening, but hesitated to promise.

He afterwards told his brother he had resolved not again to return. But the Spirit of God had reached his heart, and so strong were his feelings, that he was constrained to return on the next evening. From this time his convictions became deep and pungent, and he found no rest until the Lord called him from darkness into his marvellous light, which was not long. As his convictions had been deep and his distress great, his views of conversion were remarkably clear and his joy full of glory—

He was a man of ardent temperament and he entered with his whole heart into the service of his Master. He soon connected himself with the Presbyterian Church in Danville, and from the beginning of his christian life to its close, he was a "burning and shining light". He had a deep and abiding sense of his own guilt and depravity, & a lively faith in christ and his "wisdom, righteousness, sanctification and redemption."

The question now forced itself upon his mind whether it was not his duty to preach the Gospel—a subject which he often introduced in conversation with his Bro. Nathan. But he felt convinced that under existing circumstances, he ought not qualify himself for the work, and attempted in vain to dismiss the subject from his mind. It still preyed

Rev. John Jay Rice

itself upon him. until his distress became almost insupportable. His brother who was then pursuing his studies with a view to the ministry discovering that he must be miserable unless he could preach the unsearchable riches of Christ urged him at once to give up his business. and resume his studies; which he did He therefore spent a few months in the family of Rev James. C. Barnes. near Lancaster. where in connection with his studies he engaged with much zeal in prayer and exortation. in connection with the pastor in a powerful revival with which the church at Paint Rock was blessed: and his labors seemed to be owned of the Great Head of the church and he was much endeared both to pastor & people

Finding his time so much occupied with labors of this kind as to interfere with his studies he returned to Carmille. where he remained until a few months before he was licensed to preache by the Transylvania Presbytery. April 2d 1827 ~~Dec 1st in the autumn of 1829.~~

At the suggestion of Rev. Samuel M. Reed then pastor of the churches of Springfield and Lebanon he agreed to assist him in his labors. Here he remained laboring with much acceptance between 12 and 18 months. and many in those churches remember him with peculiar affection.

In the autumn of 1829 1830 feeling the necessity of enlarging his furniture for the arduous work of the ministry he came to Princeton

Revd John Say Rice

Here he remained between two and three years. Soon after his arival at Princeton he accepted an invitation to preache in the church at Dutch Neck and removed his family consisting of his wife and mother-in-law to the Parsonage. Whilst here he attended his duties in the Seminary and was abundant in labor among his people. preaching to them not only on the Sabbath from the pulpit but from house to house.
It was his custom as soon as he was seated in the church to commence singing, and his congregation were enraptured with the melody of his voice. He was much esteemed by his people for his piety. His labors were blessed not only to the edification of God's people but also in bringing many to a knowledge of Christ.

Soon after he returned to Kentucky he was sorely afflicted in the loss of his beloved little daughter who died after about 3 days intense suffering with scarlet fever with which disease he was himself brought to the brink of the grave. But in this bereavement he was sustained by the grace of God.

Soon after his recovery he commenced his labors as stated supply in the Presbyterian Church in Millersburgh Ky. He was laboring in this field in 1833 when the Cholera prevailed in Ky. It raged with much violence in that region During its prevalence he was found going from house to house, visiting the sick, praying with

Rev. John Jay Rice

and administering comfort to the dying. Whilst laboring in Millersburgh he received an invitation to settle in Maysville, which he thought it his duty to accept. There, as in other places in which he had preached the word, his people became much attached to him. What success attended his labors in this place we have not been able to ascertain. In 1835 or 6. he determined to settle in Illinois. To this determination he was brought by a decided preference for a free state: by a conviction that the churches of Kentucky were opening wider by a constant emigration further west, and would not support their ministers, and by the desolation of Ill.

In the mysterious Providence of God however he was attacked with bronchitis just before leaving Ky and was so much afflicted by this distressing disease, which yielded to no remedy, that he was not able to preach a sermon during his stay in that State; and indeed he abandoned all hope of being able to preach again. This was a deep affliction to him for he was truly delighted in the work of the ministry. He aspired to no higher honor nor greater pleasure, than he enjoyed in preaching the "unsearchable riches of Christ." though he was often almost overwhelmed by a sense of the responsibility of the work and his own insufficiency. While he remained in Ill. he was called to endure another most distressing affliction in the death of his wife

Rev. John Jay Rice

a woman of extraordinary piety and prudence as well as naturally of a very amiable disposition. This affliction was to him almost overwhelming; yet he bore it with great fortitude and resignation often remarking that he desired to know no other will but God's Very soon after the death of his wife. he was brought by his disease almost to the very gates of death. So soon as circumstances permitted he returned again to Ky. where he was soon again afflicted by the death of his only son, and infant. Truly he was tried in the furnace; but though human nature almost sunk under these heavy strokes, which in God's mysterious providence so rapidly succeeded each other; yet he came forth purified by the grace of God. He spent the remainder of 1838 partly with his brother in Bardstown Ky. (who was then Editor of the "Western Protestant") unable to converse with his friends without pain. But whilst he was unable to preach he was not idle. he spent much of his time during the summer in defending the cause of truth through the columns of the above mentioned paper. In the fall he went to Florida where by the congenial influences of the climate he rapidly recovered. and was soon again able to engage in his appropriate work. The spiritual destitution of Florida. filled his pious soul with grief and so absorbed his thoughts and prayers that he felt constrained to sever the ties of home and kindred and to leave his orphan child for a season and devote

Rev. John Jay Rice.

himself to his Master's work in Florida until it might please the Lord of the Harvest to send more laborers. His location was at Quincy, but his labors were extended throughout middle Florida to the destitute churches and neighborhoods and even to adjacent portions of the West. Here after two years labor he fell asleep in Jesus on the 19th of Sept. 1840 in the 30th. year of his age. His last sermon was preached in Tallahassee only a few days before his death, when the fatal disease had already taken hold of his body. This was the high congestive fever

In conclusion we only have to add that as a man his conduct was unexceptionable. The urbanity of his manners as well as the mild & gentle disposition of his nature secured him the respect and esteem of all who knew him.
As a christian his piety was deep and ardent. He had much and close communion with God
As a minister of Christ he was distinguished alike for his zeal and indefatigable efforts. He was a close student of the Bible. As a son, a brother, a husband and father, he was most affectionate dutiful, and faithful.
He left a little daughter almost eight years old—
And while we are called upon to lament the loss of the Church in the death of so valuable

Rev Johnl Lay Rice

and faithful a minister. we cannot but rejoice in the conviction, that his ransomed Spirit has fled from the toils and troubles of this world is only gone to rest in the bosom of God. "Blessed are the dead which die in the Lord. Henceforth, Yea saith the Spirit that they may rest from their labors and their works do follow them"

Presented Feb. 15th. 1845.

J. G. Ralston
Trans.

Compiled by
W. D. Venable

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Rev. Elias N. Crane

He was born in Elizabeth Town New Jersey on the 18th of March 1796- was the oldest of eight children. all of whom were spared to grow up to maturity. The subject of this memoir was interesting from his youth. All who were best acquainted with him in his earliest days unite in describing him as remarkable for his seriousness and sobriety. If it was apparent from the first dawning of intellect that Cowley was to be a poet- West a painter and Brainard a minister. it was nearly equally apparent that Elias N. Crane was designed by Providence to serve God in the gospel of His Son. Although destitute of the instruction of pious parents in his youth. his surviving friends do not remember the time when he was not to some extent under the influence of serious impressions. When yet a boy from six to eight years of age he was serious and conscientious in the performance of his morning and evening duty. and not unfrequently was he found praying with his younger brothers & sisters. His early attachment to books especially to those of a religious character was also remarkable. in illustration of which a single occurrence will be sufficient. When very young

Rev. Elias W. Crane

he met with a copy of Bunyan's Pilgrim's Progress in the house of a neighbor. Having taken a momentary glance at its character and style, he immediately borrowed it for a while & until he had completed its perusal not a precious moment was suffered to be lost: and sometimes he even rose before daylight in the morning to continue this pleasing undertaking. And after having read this book he was frequently known to quote & apply the inimitable allegory contained in it with a point and accuracy far beyond his years—

His serious turn of mind his great devotion to reading together with a great facility in acquiring knowledge, induced his parents to think of giving him a collegiate education. He was accordingly placed under the instruction of Mr Miles (now one of the Professors in the Theo. Sem. at Auburn) who was at that time the able and popular Rector of the Academy at Elizabeth Town. After spending a few years in that Academy, when about 16 years of age he entered the Junior Class in Princeton College, where he graduated with no small credit and honor in Sept 1814. From some interesting facts it would appear that his feelings on the subject of his salvation were at times very intense, during his collegiate course. While spending some of his vacations at home he has been known to rise from his bed to request his father to go with him to the pastor of the church, that he might receive some consolation to his troubled soul

Revd Elias W. Crane

When in College he was constant in his attendance on religious meetings. The two or three years immediately succeeding his graduation he devoted to teaching. These years were divided between the towns of Newton Burlington and Morristown all of which are in the State of New Jersey. It was during his residence in Morristown that he first made a profession of his faith in Christ & attached himself to the Church in that place then under the care of the Rev William McDowell D.D. This took place on the 3rd of March 1816 in the 20th year of his age. But from what is known of his previous views and feelings it is not improbable that he was a subject of the converting grace of God long before he confessed Christ before men. At a meeting of the Presbytery of Jersey in October of this same year Mr Crane was received under its care as a candidate for the gospel ministry. By this same Pres. in October 1818 he in company with several others were licensed to preach the gospel. His course of theological study was partly in private as he spent but part of one year in this Seminary (Princeton). To former was he licensed than he entered upon the great work of preaching the gospel with that zeal and earnestness which were ever his characteristics. The succeeding winter he spent in Morristown supplying the place of the pastor of the Church in that village who had gone South on account of his health. From Mr Cranes diary kept during

Elias W. Crane

that winter we learn that he was abundant in his labors and that the first fruits of his ministry were collected among that people, though but as a handful of corn upon the top of the mountains in comparison to the harvest which he was afterwards to reap

In the month of December 1819. he received a call from the church at Springfield. (this state) to become its Pastor - which call he accepted and on the 5th of Jany 1820. he was ordained to the work of the ministry by the laying on of the hands of the Presbytery. Here he remained for nearly seven years, a faithful devoted beloved and useful Pastor among the work of an evangelist faithfully in season & out of season and although subjected to many trials and afflictions yet he was permitted to rejoice in seeing the work of the Lord prospering in his hands. Throughout the year 1825 the Lord poured out his Spirit on that part of his vineyard & very many souls were brought from death unto life. Eight persons were at this time added to the church! Many yet survive who regarded that as the most interesting epoch of their lives & who mourne over the departure of their Spiritual father, but many have fallen asleep before him and were the first to bid him welcom to his eternal rest & who now shine as stars in his crown of rejoicing.

During his residence in Springfield he received invitations to preach as a candidate for settlement in the church at Somerville and also Meadham

Rev. Elias N. Crane

both of which he declined. He also received a unanimous call to become pastor of the church in Rahway. which after serious deliberation he felt it his duty to decline. But it was not the will of the Lord that he should continue at Springfield

In May 1825 the church at Jamaica. Long Island became vacant by the removal of its pastor and the people were in a state of no little distraction — when as if for the purpose of healing their divisions. God in his providence directed thither the footsteps of his honored servant the Rev. Mr Nettleton. He continued there preaching the gospel for about eight months and the Lord "added to the church daily such as should be saved." When the time came for him to leave this field of labor. he felt greatly solicitous to commit it into the hands of a pastor in whom he could have entire confidence. Such an one he found in the Rev Elias N. Crane & recommended him to that church as a suitable person for their Pastor. In accordance with this recommendation Mr Crane was called to the pastoral care of the church in Jamaica. He accepted this call believing it to be the voice of God. though that church notwithstanding his charge in Springfield were very unwilling he should leave them. His pastoral relation to the church of Springfield was dissolved and he was dismissed from the Presbytery of Elizabeth Town on the 17th Oct. 1826 & on the 31st. of the same month. He was, by the Presbytery of New York installed Pastor of the

Rev. Elias Mc Crane

Church of Jamaica and when he continued until his death. Jamaica the place of his last and longest settlement must be considered as the chief scene of his usefulness. Here he spent 44 years almost the third part of whole life. Here he longest sowed the good seed of the Kingdom and here he collected the largest and richest harvest into the garner of the Lord. He entered this field just on the eve of one revival and left it just on the eve of another. As but a few communions previous to his departure. it was his privilege and joy to receive 80 individuals to the communion of the Saviour and among these three of his own children. For were the intervals of these periods wholly destitute of religious interest. In 1831 God was pleased to bless to this people the labors of their Pastor in the edification of his own children and the conversion of many from the ruins of their ways. As the fruit of this unto of the Spirit 74 persons were added to the Church on profession of faith Again 1839 the Lord very graciously visited this Church with the outpouring of his Spirit & filled the heart of both Pastor and people with joy. On one occasion 76 were received into the communion of the Church on profession of their faith & here it may be well to make a passing remark as regards the characteristics of these refreshings from the presence of the Lord, as described by the lamented subject of this obituary. "Never" said he "have I seen such displays of divine power, love, & mercy such intenseness of feeling with so little noise" This feature so prominent riveted his heart and strengthened his confidence in it as God's own work.

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Revd. Elias A. Crane

It was not "by might nor by power but by the Spirit of the Lord". Notwithstanding he was thus blest in his labors he was not accustomed to speak much of his success as a minister. Often has he been heard to speak in terms of disapprobation of the manner in which accounts of revivals are sometimes drawn up, and spoke before the public and the only statement that ever met the public eye in reference to the recent revival under his ministry he allowed with some hesitancy.

During the 14 years of his ministry in Jamaica 401 persons were added to his church - 303 from the world and 98 on certificate from other churches.

This faithful and useful minister of the Lord Jesus Christ died on the evening of Novem 10th. 1840 in the 45 year of his age & 23rd of his ministry. His death was sudden. The fatal disease was apoplexy or congestion of the lungs and from the nature of several previous attacks he undoubtedly anticipated that his departure when it came would be with little warning & so it proved. On the very evening of his decease and but a few hours previous to its occurrence he conducted the social worship of his people in a private house about 4 miles from his home & selected for his people with unusual fervency from the text. "But now they desire a better country that is a heavenly" - In his discourse he dwelt largely & with great freedom & earnestness on the joys and glory of that heavenly

country into which the believer is received at his death. The services were concluded by singing the hymns the last he ever read or sung on earth.

"We've no abiding city here
This may distress the worldly mind
But shall not cost the saint a tear
Who hopes a better rest to find" &c

After services were over he returned with his usual health and cheerfulness to the bosom of his family. Chilled perhaps by the evening air his disease fell upon him with fatal violence. Having used his accustomed remedies & feeling after a few struggles that resistance was hopeless he committed his spirit his wife and children into the hands of God and laid him down and died. Thus was he cut down as a tree that yielded much fruit & that was laden with blossoms even in its fall and all feel that a good man has fallen in Israel.

Having given a brief sketch of the life and circumstances of the deceased it now remains to present some of the more prominent features of his character. He was eminently possessed of those qualities which were adapted to make him lovely as a man and useful as a Minister. His natural disposition was exceedingly amiable his temper remarkably even. A near and dear relative states that for 20 years she never saw his temper ruffled. He had a quick & tender sensibility

Rev. Elias N. Crane

but he could bear the most trying events with calmness and without the least excitement of passion. In all his domestic relations he was kind & affectionate and faithful and all his brethren in the ministry can say that they never met with him but with pleasure and never parted with him but with regret. His pleasant and cheerful smile always diffused such pleasure around as made his society anywhere desirable. When he unexpectedly came among his friends his presence lit up every face with joy, as if some good genius were come into their midst.

But bright as were his natural excellencies his religious and moral ones are those which chiefly gave lustre to his character. His piety shone with a brightness which placed its reality beyond all doubt. Nor was its influences upon his life only occasional when excited by peculiar providences & circumstances. It was constant. He was constitutionally free from those extremes of excitement and depression to which many good men are subject. His views of acceptance with God and of the great doctrines of grace were clear & distinct & he sought consolation more from relying on the great principles of the gospel than from excited feelings. Living in the constant sense of God's favor & acceptance he seemed to have little else to do than serve him with all his might. or to serve up his religious

Rev Elias N. Crane

character in the brief annals of one of his companions in the ministry— it was made use of life and love— He was the first of his family called by the grace of God to the fellowship of the saints & long before he cried unto his name little clear to companions in the skies. He felt deeply solicitous for the salvation of his parents & brothers & sisters, & as his own hope became brighter that solicitude increased to a passion & his feelings in this respect were only equaled by his love for souls. From this view of his private christian character we might almost anticipate his course and conduct in the discharge of public duties— Here we might remark that the most conspicuous part in his character was a devotedness to his profession & a high sense of the responsibilities & duties of the sacred office. To these peculiar duties all his acquirements, all his habits & all his conduct were made subservient— To discharge these with fidelity and to divine acceptance was the great aim of his life. not merely in the pulpit but also out of it— in all places in all circumstances. He was the minister of the Lord Jesus Wherever he was, whether travelling, or lodging at an inn or the house of a friend he was watchful of opportunities to speak a word for his divine Redeemer and many a child and youth without the bounds of his immediate charge, can testify with what winning simplicity he has invited their attention and with what persuasive earnestness he has recommended to them Jesus and his great Salvation. His

Rev Elias W. Crane

His character as a preacher and pastor has been highly appreciated. It was never his ambition to acquire the fame of a profound scholar or of a great theologian — or of an acute controversialist. But whilst he was a good scholar & a sound theologian & carefully distinguished between truth and error his grand object was to present Christ as to lead his hearers to believe on Him. And his life and labors were a far richer blessing to the world and the Church than those of many who have left behind them a glowing reputation as scholars and orators. His preaching was of the most practical character. Christ and salvation through Him were his great themes and when he arose in the pulpit he soon made all feel that he was speaking for God. An air of deep seriousness pervaded the whole of his discourses. His qualifications as a pastor have already been hinted at. They very far surpassed those of many of his brethren. Naturally social in his disposition it was a pleasure to him instead of a cross to mingle with his people and to perform the duties of the pastoral office. By nature and much more by grace he could rejoice with those who rejoiced and weep with those who wept. In comforting the mourner, in visiting the afflicted in the laborious duty of family visitation — in giving instructions to the young. One who knew him

Rev. Elias W. Crane.

well has remarked that in these respects he was the model of a pastor and in these ways perhaps even more than by preaching was he made of God the honored instrument in the conversion of sinners.

It was a remark of Dr. Doddridge "When I pray and meditate most I write most". Such seems to have been the view of Mr Crane. He devoted much time & paid special attention to the cultivation of personal holiness. He neglected no means adapted to promote his personal sanctification. His diary shows the frequency of his seasons for private fastings, meditation & prayer. He early resolved to spend the 1st Monday of every month in this way for the promotion of grace in his soul and on these occasions he made use of Owen on Spiritual Mindedness, Life & Resolutions of Pres. Edwards and the lives of Luther & Whitfield. Whatever else he failed to do he failed not often to call himself to an account for his conduct. He humbled himself before God for his short comings in duty and earnestly supplicated grace for time to come. Were time permit many interesting extracts from his diary might be produced all of which go to prove that the secret of his faithfulness as a friend and servant of God — his success in the discharge of all his duties civil or religious lay in his strenuous exertions to promote personal holiness in the renewed devotion of himself to that beloved work to which he was so much attached.

Rev. Elias W. Crane

In addition to spending many days in meditation and fasting & prayer in renewing his dedication to God, we find him resting in the strength of God that hereafter he will do more for his own one - for his family - for his parish - his fellow men and his God. Truly the world was his field In his labors in the cause of benevolence he was unwearied. The conversion of the world to God was at his heart. For 5 years he was a member of the board of directors of this Seminary (Princeton) - for 14 years an active & influential member of the Long Island Bible Society. Every year bore public testimony to his faithfulness, zeal & success in the discharge of his public duties. But his work is done on earth - he has gone to his reward & as we contemplate his faithfulness in life & happiness in death we cannot but imagine that we hear a voice from Heaven saying unto us as to Jno. in his vision "Write blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit that they may rest from their labors and their works do follow them."

Presented 15th March 1841.

Transcribed by
J. G. Ralston

Compiled by
B. H. Williams

Obituary
OF THE
Rev John Stonestreet

The Rev. Jno Stonestreet was born on the 13th. of Novem 1813. He was the eldest son of Mr James Stonestreet who resides in Bourbon County Ky. Mr S. was of a highly respectable family. His parents though not in affluent circumstances were quite independent His parents were pious and we have reason to believe raised their son in the nurture & admonition of the Lord. He was seriously impressed with religious truths when very young. And in September 1827 he made a public profession of religion being then in his fourteenth year. In the fall of 1831 he entered the Junior class in Centre College Ky. & graduated in the fall of 1833. He then taught School two years. In the fall of 1835 he entered this Seminary. and remained here one year. His eyes failing compelled him to leave. He was obliged in consequence of his eyes to remit for a time his studies. He returned to Ky. and remained at his father's home where he pursued the course prescribed by the physicians for the restoration of his eyes. His eyes became better and he, in order to prepare himself for usefulness, in the winter of 1837 & 38 attended a course of medical lectures in Lexington Ky. This he was enabled to do without any injury to his eyes

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as the instruction was given orally. But although for a while compelled to relinquish his Studies. He never gave up the idea of Preaching.

From Lexington he returned to his father's home, where he pursued with diligence as far as his health and eyes would permit his Theo. Studies.

In the fall of 1838. he was licensed to preach the gospel by the Transylvania Pres. He received from the Pres. the appointment of Missionary to preach in the counties of Rockcastle & Pulaski. His field was large and inviting. He entered upon this labor with zeal and delight and promised to be extensively useful. But he was not permitted to labor long in this whitening field. God in the myterious but wise dispensations of his Providence saw fit to afflict him with sickness. He was permitted to continue only about 3 months in this work.

For some time before he had suffered from an affection of the heart, and the excitement from preaching increased it greatly. He felt it always very sensibly after speaking and suffered much from it. It was his own opinion that his heart was organically diseased, and for some two years he expected from this cause sudden death. Thus he lived, not knowing but that every day might be his last.

These afflictions were sanctified to him, and under

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He was brought nearer to God and made more holy than he would have been in a long life of health and prosperity. Often our Heavenly Father thus purifies his children for Heaven in the furnace of affliction. He returned home again to his father's house and remained there till fall. He was a comfort to all the family by his exemplary life; and his kind and amiable disposition — now rendered still more gentle by his affliction. In the fall of 1839 with the view of bettering his health and seeing the country he visited Missouri & Illinois. He returned with no better health than when he left. He was much pleased with Illinois and determined to remove there the next Spring if his health would permit. In March 1840 he again attempted to preach but was compelled to give it up. During all this time when he could not preach publickly, he would endeavour to give religious instruction privately. He formed a Bible Class and in any way in his power endeavored to recommend Religion.

In April 1840 he was attacked with a fever. After being confined to his bed 3 weeks he died on the 17 of May — in the 27th year of his age. Soon after he was taken he became so affected that his mind wandered and there was slight delirium. But when his attention was aroused, he seemed to have the full use of his faculties — knew his friends at all times

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and stayed his soul on the great doctrines of the gospel. Christ and his righteousness were the foundation of his hopes. His Father says. "I have no doubt that he is now with his blessed Saviour in glory. I have since been called to follow two other dear children to the grave. They were grown daughters and one was married. They had received the Lord Jesus Christ by a living faith and we confidently believe with their Bro. in the enjoyment of eternal blessedness. My poor heart has grieved over the loss of these dear children. but blessed be God there has been joy in this grief and I have more reason for thanksgiving & praise to God for these dead children than very many have for their living ones—

John Stonestreet was ardent and affectionate—All his life he acted from principle high moral principle— His mind was clear and strong" But it pleased the wise dispenser of all events to take him away in the midst of youth and bright prospects—

It becomes us to acquiesce in this mysterious but wise dispensation. For as it seems that laborers cannot be spared from the perishing harvest. But the Lord has means that we know not of and while we pray the Lord of the harvest to send

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laborers into his harvest, when we see one of these laborers fall, we should pray that it is the Lord let him do what seemeth him good.

Presented May 3rd. 41.

Transcribed
By S. G. Ralston

Compiled
By Henry P. Thompson

Obituary of the Rev. Aaron Brainerd Leonard

It has been said that that part of the life of a Scholar which is most important & interesting to himself, is that which is least attractive to the public eye. It might more truly have been said to be that of which the public knows nothing. His plans, his toils & the history of his acquisitions are all shrouded from the observation by the thick veil of retirement. The Soldier's plans are sifted by interested crowds, his successes are sounded abroad as with a trumpet tongue, & his conquests are recorded on the pages of history. The Statesman's political schemes cannot be kept secret, they are the themes for the tongues of nations & according to their success or failure, he is applauded or condemned, admired or despised. But the Scholar's visions of the future may be hidden within the recesses of his own mind, his toils unknown beyond the walls of his own study, his acquisitions the subject of gratulation only with himself. If these remarks are true of the Scholar, they apply with tenfold force to the Christian. The great business in which he is engaged; those great plans to which all others are subsidiary from a variety of causes can never be fully known or appreciated, even by those who have the same ultimate object in view. His efforts too, for the attainment of the grand design, his fightings from without & his fears from within — the struggles between his hopes & his doubts; his temptations from below & his deliverances from above; his relapses into sin & his advances in holiness, can never be fully known save by his spirit which is in him. But still further, his best efforts for the good of his fellow men are often those which never meet the gaze of his fellow men. Those deeds which will receive the most precious smiles from the blessed Redeemer are often those which the left hand scarcely knows that the right hand has been doing. "And in that day when the secrets of many hearts shall be revealed", those apparently little acts, which passed on earth entirely "unnoticed & unknown" will form the most resplendent jewels in many a Christian's crown. All these things should be borne in mind in every attempted estimate of Christian character — whether in the mind, with the tongue or with the pen —

In the history of our lamented friend & Christian Bro. the Rev. Aaron B. Leonard the preceding remarks are especially applicable. His path may thro' life & had that "even tenor" which while it tends to the peace & happiness of the individual, gives little history of its thrilling incident. His exertions in the cause of his divine master were numerous but noiseless

Rev. A. B. Lawrence

The least pleasing aspects of his character were those which were most easily seen & his piety shone brightest, where the piety of too many Christians is unseen, among his most intimate friends. Such being the case we shall proceed with the greatest brevity, to give an outline of the principle events in his life.

He was born in the month of Dec. 1813. in the village of Pompey in Onondaga Co. N.Y. His father was a ~~carpenter~~ farmer in respectable circumstances, & both of his parents were members of the Church of Christ. He was from them no doubt & especially from the life of a pious Mother, that he so early received those great gospel truths, which he was afterwards to preach to others & which were to be the anchor of his own eternal hope. He was the fourth among eleven children, nine of whom were brothers & only two sisters. His early advantages as to gaining knowledge were by no means good, yet while very young he determined to obtain an Education. Accordingly he set about the study of the Latin by himself & prosecuted it to a considerable extent without aid from any teacher. During this period of his life, he possessed a roving turn not unstable but disposed to visit scenery. Still he always remained fixed in his determination to acquire an Education. In his disposition he was an affectionate & confiding friend.

While very young (at the age of fifteen) during a revival in which some of his friends were converted, by means of a religious conversation with a friend, he became deeply impressed with a sense of his lost condition & need of a Saviour. After this he had another serious conversation with his minister & the same night he prayed that he might with a change of heart. This is all which at this distance of time & place can be ascertained respecting his conversion. Immediately after this event a feeling of his obligations to preach the gospel, falling in with his former desires after an Education, he commenced a course of preparation for College, first at the Oneida Institute and afterwards completed it at the Monroe Institute in Rochester. During this portion of his life he was a devoted & ~~Sabbath~~ Sabbath School teacher, regularly walking several miles to attend his S. School, & looking forward with earnest desires & high anticipations of usefulness in a Missionary life. Having gone through the usual preparatory studies, he joined the half advanced Freshmen Class of Nassau Hall in 1832. While in College nothing occurred to him especially worthy of note. The writer was at that time very slightly acquainted with him, but remembers to have often seen him upon the play-ground full of life & strength & activity, always foremost & always eminent in every kind of sport. In his intercourse with his fellow students, he was kind cheerful & familiar. Indeed his cheerfulness was often greater than he himself

Rev. A. B. Jerome –

appeared. Often, when in company with his more serious friends, did he acknowledge & lament his proneness to levity & jocularity. While in College he cultivated Music with great ardor & success. Having graduated & taken his degree of A.B. in Sept. 1835. He joined the Th. Seminary at the opening of the next Term. Here he found Studies much more congenial to his taste. He was especially delighted with the Study of Hebrew, but also devoted much time to the reading of Greek & French. During a considerable part of the Seminary course he held a meeting at the village of Clarksville about five miles from Princeton.

Having finished his Theological Studies in the Sem. in Sept. 1838 on the 12. of Oct. following he was married to Miss Eliza Craig. After having for a long time undetermined (pb) whether he should enter the Foreign or Domestic field of Missions, about this time he decided in favor of the latter – & soon after received an urgent Solicitation thro' the Rev. Jno. Breckinridge to supply the vacant & declining church in Montgomery, Alabama. Accordingly encouraged by the advice of Dr. Alexander & friends in Phila. he, within a few weeks sailed from N. O. for Mobile as a home Missionary. he was instructed first to preach for a time in Montgomery & afterwards to travel in other parts of the same State. When he arrived at his destined place he found the state of things sad & discouraging enough. The flock which had been more than a year without a Shepherd was completely scattered. Some had gone over to other denominations, many more had gone back to the world; & on the first Sabbath after his arrival he preached to a congregation of seven persons. From this time however the increase was steady & rapid & before long he numbered an audience of from three to four hundred persons.

He preached but a few weeks to them before the congregation gave him a unanimous call to become their Pastor which call he accepted –

Immediately after his arrival in Montgomery he commenced preaching statedly in the morning & again in the afternoon of the Lords day, established a Sabbath School & commenced a Tuesday evening lecture. On Sabbath AM. he preached with his written Sermon before him & in the P.M. from merely the heads of his discourse. His pastoral visitations more frequent, & the invitations he received more numerous & pressing. With all the pastors of the neighbouring denominations, he was on the most friendly terms, & was frequently invited to preach in their pulpits, to address their Sabbath Schools & to unite with them in various efforts to promote the cause of their common Lord & Master. Nor was his success only

Rev. A. B. Lerome.

external. One after another of his hearers became deeply impressed with the importance of the great truths which he so often urged upon their attention. The Spirit of the Lord evidently began to work upon the people, & to give him blessed promise of seeing the fruit of his labors—

Such was the situation & prospects of Mr. Lerome in the beginning of the summer of 1839. But mysterious are the ways of God. "He doeth according to his will in the army of heaven & among the inhabitants of the earth." "A man's heart deviseth his way, but the Lord directeth his steps" "Behold he taketh away, who can hinder him? who will say unto him, What doest thou?" The climate of Alabama is often fatal to natives of the North, is no where more so than in the region of Montgomery. So much so is this the case that this county has been styled the graveyard of Alabama. Nor could the sacredness of his employments, the usefulness of his life, or the brightness of his prospects save even the servant of God when the voice of his divine Master came down in tones mysterious, yet doubtless merciful, calling him away from the scene of his labors to that of his eternal reward. Early in the month of July, Mr. Lerome began to feel the insidious fever rankling in his veins, but under careful treatment he so far recovered after a little time as to be able to walk some distance. For the sake however of more complete recovery he determined to visit the Talladega Springs, about twenty miles north of Montgomery. Very soon after his arrival at the Springs he wrote back to his wife, that he felt quite strong & his physician apprehended no danger. The next day however he was seized with a fresh & more virulent attack of fever than the former. He soon became entirely delirious & in this situation continued to linger until the 25. of July, when he breathed his last— Before his delirium came on he expressed himself as perfectly resigned to the will of him without whose permission not even a Sparrow can fall to the ground, & full of confidence in Christ his Redeemer. A little before his death Mrs. Lerome having arrived at the Springs, he recognized & called her by name. But his delirium appeared to remain upon him to the last. His ruling passion was strong even in death— He appeared to know that he was dying, & employed almost his last breath in warning those who came to his bedside to prepare for death & fly unto the only Saviour. Deep & wide-spread was the sorrow occasioned by this loss. The truths he had inculcated were driven deeper by the suddenness of his departure. Within a few weeks after his death the Lord's Supper was administered in his church by the hands of a stranger & fourteen souls were added to the church as the fruits of his labors, which among them had now ceased. Mrs. Lerome left a widow & an infant son, bereaved strangers in a strange land, but God, who is in an especial manner the God of the widow & the fatherless took them by the hand.

Rev. J. B. Jerome

Even among strangers our friend has left, that friend was closer than a brother. He who walked with his ancient servants upon the fiery furnace upon the plains of Dura left them not alone in the furnace of affliction. The mortal remains of Mr Jerome rest in the little grave yard at Talladega Springs. When the news of his death was received in Montgomery the feelings of deep sorrow were by no means confined to his little own congregation. At the quarterly conference of the Methodist Church, resolutions were passed, which bore no less indications of the honorable & Christian feelings whence they originated, than of the worth of him whose loss they commemorated—

By invitation of the bereaved congregation, the Rev. Wm. F. McRee a friend & fellow student of the deceased while in this Seminary, & who had just before settled at Selma in an adjoining county, preached his funeral sermon on Sabbath May – 1840. from 2. Samil. 22:31. "As for God his way is perfect". Especially to those who are looking forward with hopes of usefulness in the same glorious cause, in the service of the same divine Master, & who are subject to the same events in Gods allwise providence, how loud & solemn is the voice of instruction which comes from that lone grave in the far South – Does it not almost audibly whisper in our ears "Be ye also ready, for in such an hour as ye think not, the Son of man cometh". Does it not in deep & solemn tones command us to work now, while it is yet day, because the "night cometh wherein no man can work". "Blessed is that servant whom his Lord when he cometh, shall find so doing".

William E. Schenck.

Committee

S. B. P. Transcribed—

Read before the Soc. 5. of May. 1841.

Andrew J. McElvain

was born April 11th 1814 in Simpson County Ky. His father and mother are exemplary members of the Presbyterian Ch. the former has been for many years a ruling Elder. His circumstances being very limited & having a numerous family, the early education of his son did not exceed the elementary branches of an English education. In the year of Our Lord 1833, under the ministry of the Rev. Mr. Calvert, he was hopefully converted to the Lord, in whose service he engaged with his whole heart. From love to God, and a desire for his glory with compassion for perishing souls Andrew soon became anxious to prepare to preach the Gospel. He began the study of Latin & Greek in the academy of Elkton Ky. under the care of the Rev. J. J. Pierce in the fall of 1833; where he continued about three years. It then became necessary for him to teach a school to obtain the means of prosecuting his studies; this he did at Elkton for three sessions. During his stay there he was actively engaged in Sabbath School and other christian enterprises. For some time he walked three or four miles to attend a Sabbath School in a destitute neighbourhood, which he was principally engaged in forming & sustaining. In 1837 while he was teaching in Elkton he was married to Maria Rice an excellent lady of that place. He then went to Equality Ill. where he taught a male School one yr. (Con.

Andrew J. McElvain

During his stay in Equality he was ordained a Ruling Elder in the Presbyterian Church under the pastoral charge of Bishop Spillman; and taken under the care of Presbytery as a candidate for the holy ministry. At the end of one year he, with his family, set out on a visit to his father's, & on the way they were taken sick at the house of her Uncle, where they were confined two or three months; which prevented his returning to Equality. He then took charge of a School in Franklin Ky. where he taught about one year. In the Fall of 1839 he came to this Seminary where he remained one ~~Session~~. In the Spring of 1840 he was sent as an Elder to the General Assembly from the Mulenburg Presbytery.

For want of the means of pursuing his studies in the Seminary, he returned home as soon as the Assembly adjourned. After he arrived at home he received a call to take charge of a School in Logan Co. where he taught about two months; when he visited his father's, & was taken sick on Sat. the 5th of Sept. 1840 – the day he arrived at home; & on Sunday the 13th of the same he fell asleep in Christ. During his last illness, though his bodily sufferings were great, his mind was calm & resigned to the will of God in view of approaching death. His faith was strong, & his only hope of salvation was in the perfect righteousness of the Lord Jesus Christ. (Read Sept 1st 1841)

F. A. Ewing

Rev. Jno. Kennedy

The Rev. Jno. Kennedy was born in Franklin Co. Pa. Nov. 11. 1801. His grand-father Mr Jas. Kennedy, emigrated from Ireland, at an early period & settled first in W. Jersey, but afterward removed to Lancaster co. Pa. where some of his family still reside — Rev. Robt. Kennedy, father of the deceased, has been for many years a Minister of high standing & respectability & still survives to mourn the loss of his beloved son.

Scarcely had the subject of this brief Memoir, entered on the second year of his eventful life, when in the Mysterious Providence of God, his mother was removed by death. Her infant son was then committed to the kind care of his maternal grandfather's family, in which he lived until five years old, when his father having married a second time, restored him to the Paternal roof — His recollections of this grandfather's house were always of the most pleasing kind — "that" says he (in an Auto Biography which he had commenced before his death) "was my 'vale of Tempe" & the time I spent there was my 'Saturnalia" When nine years of age, he commenced the study of Latin & Greek with his father, & continued his preparatory course in the same way until his fifteenth year when his father removed & took charge of an Academy & congregation in Cumberland Md.

During this early stage of his education, he regarded his studies, rather as an irksome task & manifested greater fondness for active & vigorous sport. Up to this period he does not seem to have been the subject of any very deep or permanent impressions; yet such was the power of that religious truth, with which his mind had been early imbued, that tho' he had lived 15 years entirely destitute of all holy principles or any relish for spiritual things, yet he could not remember that he had ever, either told a lie or used the language of profaneness —

He was now exposed to new & various temptations, for (far from) the great prevalence of vice & dissipation among those who now became his youthful associates — That he sustained great injury for such unhallowed influences, appears for his own words "For two years I wholly restrained prayer before God, despised all parental authority, & was regardless of almost every thing but self-gratification".

About this period however, the Spirit of God began to operate on his soul in producing those awakenings, convictions & Spiritual conflicts, which bring in some degree to the experience of all who have been "transformed by the renewing of their minds". The exercises of our deceased friend were in many respects peculiar & interesting —

Rev. Jno. H. Kennedy.

Under his first religious impressions he was convinced of his sinfulness & need of righteousness, but in that pride & self sufficiency, which is natural to the carnal heart, he labored to work out a righteousness of his own, & remarks that "after the strictest sect he lived a Pharisee". In his 16. year, he was roused from this slumber. by still more powerful impressions – he saw the awful danger of his situation – was convinced that he must resume the duty of Prayer – but before he cd pray acceptably. he thot he must re-reform. These resolutions did not entirely pass away "like the morning cloud & early dew"; for tho all the light he yet possessed, was like that of the Moon devoid of heat & cast only a disheartening gloom over all that it partially illuminated, yet his views of the strictness & purity of the divine Law, & of his own sinfulness gradually became more clear – Conscience too became more faithful & after violent struggles brot him to his knees before God.

In the fall of 1818. he entered Jefferson College, with the intention of preparing himself for the profession of Law – Unfortunately for his religious impressions, his first associates were students of immoral character, one of whom was killed by a stroke of lightning while uttering the language of daring profanity. He was now the subject of the most awful & dangerous delusion – he had not made an open profession of religion – yet he did not depose it for a sense of unworthiness, for he had full confidence in his supposed piety. Sometimes the words of Christ. "Whosoever is ashamed of me" &c. caused him some uneasiness. In reference to his state of mind at this time. he afterwards writes. "I am now astonished how I cd evade this striking declaration while living in direct opposition to it & yet flatter myself that I was a Christian – such is the blindness of the heart till Jesus makes it wise". "My case was more hopeless than that of any wretched sinner I ever read of – I never heard of one so completely, so long & so hopelessly deluded as I was during this time" –

At this critical period. he changed his place of boarding & was providentially associated with a pious & faithful room-mate & fellow-student, who labored to rouse him to a sense of his danger by direct & personal appeals – he freely expressed his doubts concerning the self righteous hopes of his friend & his fears that he was still "in the gall of bitterness & the bonds of iniquity" These expostulations

Rev. Jno. Kennedy

produced sensations indescribable in Mr K's mind & sometimes drew from him a flood of tears - he felt once more his awful danger - hell appeared infinitely dreadful - he suspected some change was necessary & resorted to prayer, not so much to seek the blessing of God, as for a notion of some transforming efficacy in prayer itself - "I was", says he, "like a helpless captive, sold under the power of sin, a prisoner - enveloped in darkness & blind to the true method of relief" Now the words of Zaccheus, "This day is salvation come to this house", came back with gr. force to his mind & he dwelt upon them with such delight, that he once more felt persuaded that he had experienced a renovating change. But alas! this proved but another delusion of Satan "transformed to an angel of light".

After some time, however, the true light of divine truth began to dawn upon his benighted & despairing soul - for it now occurred to him not to work harder, but to believe & depend on Christ for acceptance - "Awaking one morning" says he "I had a view of God's glory, to which I was before a stranger - all nature seemed to be directed by an omnipotent & unerring hand. A delightful melancholy of mind prevailed over me so long wanted in an instant & I rejoiced that the Lord omnipotent reigneth."

He now became a hopeful member of the church of Christ & manifested his sincerity by his punctuality in the performance of religious duties, his concern for sinners & love for the children of God. During his whole course at College he sustained a high standing as to talents & scholarship & was graduated with honor May 1820 age 19. In the month Oct. he arrived in Princeton & commenced in this Institution his Theo. course. While here he studied diligently & was soon distinguished by his talents and acquirements. In Oct. 1822. he was licensed to preach - age 22 - deeply sensible of the high responsibility wh. he was about to assume, he devoted a day to fasting & prayer. This duty he often repeated during the succeeding years of his life - After Licensure he continued his studies another year & completed his course. During a part of this course he was deeply tempted & troubled with doubts respecting the very foundations of religion & even the existence of a God - He examined the evidences of religion & found it sustained by arguments deemed unanswerable - yet strange as it may appear, they did not remove his distressing doubts - This cd only be accomplished by an effectual application of the truth to the heart by the power of God. At the throne of grace he sought & found relief & was never afterwards troubled with such doubts -

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Of the last prayer-meeting Mr. K. enjoyed in this institution with his brethren, he speaks thus. "We had an melting time. To all the brethren I was sincerely attached & no diversity of opinion for those in whom I perceived so much of the divine nature. I sincerely love, honor & defend the truth, but can love those who maintain & adorn the leading features of the gospel. Of all my Brethren in the Lord. I can sincerely say, "In such love as this my willing soul would stay."

Let us now follow him as he enters into the field of labor — In him in common with others, we may apply the words of the gr. Poet. When our first Parents were sent for Paradise. "The World was all before him, where to choose — — — — & Providence his guide" — Leaving the Seminary in the fall of 1823 he spent 18 Months as an itinerant preacher, travelling thro' several of the western & Southern States — & preached for some time in Wilmington & Lafayetteville, N. C. In April '25. he returned to his father's family in Franklin co. In the Summer he visited Phil. & receiving a call, was ordained Nov. 15. 1825 as Pastor of the 6th. Ch. grew out of a division of the old Pine St. Ch. of which Dr. Alexander was Pastor when called to Princeton. Previously to his settlement here Mr K. was appointed Chaplain of the Brandywine, the government vessel appointed to carry Lafayette to his native land — But as this appointment did not reach him until after his installment, he declined it from a sense of duty to his flock —

This Ch. contained a large portion of intelligence, piety & respectability; but on account of its relations to other churches & some pecuniary embarrassments — it was a serious charge for a young man. Seeing but little success attend his labors, at the end of the first year Mr K. resolved to resign his charge & go as Missionary to Liberia "for" says he "I had a burning zeal for Africa, such as I never felt in behalf of any other object. He yielded however to the earnest desires of both the Pres. & congregation & remained three years longer. He sustained a high & increasing reputation, as an able, lucid & instructive preacher. His success was considerable — yet not equal to his desires — this with other discouragements led him to resign his connection with his Ch. dissolved Mch. 22 effective Dec. 17 in 1829. In the preceding year he married Miss Harriet McCalmont of Phil.

Rev. Jno. Kennedy —

a very intelligent pious & accomplished Lady — Now he commits himself once more to the guidance of Providence — Starts on a tour to Missouri intending to establish at St. Charles — is detained by the severity of the weather — receives a call fr. the congregation at Newville, Pa. one of the largest Churches of the Pres. of Carlisle — He sets apart a day of fasting & prayer to ask divine guidance & unexpectedly received intelligence on that day, that he was Elected Prof. of Math. & Nat. Phil. in Jefferson College — Having accepted the Prof's chair, he entered upon his duties in June 1830. Afterwards when a division was made in the departments of Math. & Nat. Science. Prof. K. devoted himself more particularly to Nat. Phil. & Chemistry in wh. he greatly excelled & continued the labor with honor & success until the Institution was deprived of his services by death — Those who have enjoyed the pleasure of a personal acquaintance with him — will readily recognize the principal features of his character in the following just, tho' minute portrait drawn by Dr. Brown Pres. of Jef. College —

"As an instructor he was thorough, discriminating, accurate & lucid in his illustrations as a Member of the Faculty, he was energetic, faithful & fearless — always ready to share the responsibility of discipline & government — As a Preacher, he was instructive solemn, searching & forcible — As a Pastor, laborious & faithful — As a writer, he was characteristically lucid, simple & concise. 'Multum in parvo' was his motto in all his productions — His talents were various & in some respects of high order — He had more of the intellectual, than the aesthetic; more of argumentation than poetry in his composition — more instructive than pathetic. There was one peculiarity in wh. he was defective — a promptness to give undue prominence to undue minor points & arguments. This constitutional peculiarity seems to have influenced him in his worldly plans & induced him to engage in some schemes, wh. his friends think rather visionary. His manner was not always the best — tho' natural it sometimes had the appearance of harshness & severity. Mr. K. was a man of generous benevolence & liberality — when the proper objects were presented, no man contributed more freely, according to his means" — "& Finally" the Dr remarks "If we consider him as a Christian, the highest style of man, his soul searching experience, his prayers

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& fasting. His conscientiousness & stern integrity, his self-denial & steadfast faith on the righteousness of Christ, his abhorrence of sin & endeavors after holiness, & habitual aim to glorify God; gave lucid proof of sincere piety which he lived & which was confirmed in his death."

Having now given you a very cursory view of the life & experience of our departed Brother in the Lord, it only remains that we invite your attention to the closing scene of his earthly career. His constitution seems to have been naturally delicate & of a tendency to consumptive habits. In the winter of '39-40 he found his health rapidly declining & made a tour Eastward during the following summer which proved ineffectual to stay the progress of disease & he returned to die in the bosom of his own family. His only desire of life, seems to have been for the purpose of benefitting the Church of God & his dear & interesting family. When greatly debilitated & near the close of life his old enemy did not fail to assail him with doubts respecting the foundation of his hopes. These were soon dispelled & he enjoyed uninterrupted composure & confidence till the last. A day or two before his decease, he had been taking some refreshment by riding out & remarked on his return, that it was his last ride & in his weak manner he hoped to be borne by angels into Abraham's bosom. On the 15th of Dec. 1840 in the 39th year of his age he died without a struggle & sweetly fell asleep in Jesus.

Recorded Oct. 1. 1841

Compiled by.
John C. Alexander

J. B. Page Scribe

OBITUARY of the Rev John Breckinridge D.D.

Taken from the pages of the Missionary Chronicle of December 1841

We have deeply felt, in common with all the members of our body, the loss which the Church has met in the lamented death of the Rev. Dr. John Breckinridge. His removal in the midst of his days, and of his usefulness, and the removal of so many of our ministers within the last few months, are events, which cannot be too seriously laid to heart. We are glad to see that the religious newspapers have so often and so appropriately directed the attention of their readers to the solemn lessons, which these dispensations teach.

In regard to the subject of the following sketch, while both his character as an eminent servant of Christ and his late official connection with the Board as one of its General Officers, render some notice of his life peculiarly proper in our pages, we have been waiting for a more complete account than we had previously seen, in order to give our readers such a sketch of his life as his immediate friends consider a suitable tribute to his memory. This we now find in the Baltimore Religious and Literary Magazine, from the pen, we presume, of his brother, the Senior Editor of that Periodical. We insert the article entire, without further comment, but cannot refrain from asking particular attention to the narrative of the last days of Dr B's earthly course.

— Died at Cabell's Dale, near Lexington, Ky., on the afternoon of Wednesday, the 4th of August, 1841, of a protracted illness, the Revd Dr John Breckinridge, A.M. — D.D., a minister of Jesus Christ, in connexion with the Presbyterian Church, in the United States of America.

Rev. Dr. John Breckinridge

He was born (at the spot where he died) on the 4th day of July, 1797; and was therefore age 44 years and one month. He was the sixth child (of nine) of the late John Breckinridge, whose name is identified with the civil and political history of his country — and of Mary Hopkins Cabell, of the Virginia family of that name; and was connected in blood, and by alliance, with many of the best and most distinguished persons of his time.

He lost his father soon after he had completed his ninth year; but his education was conducted in the best manner possible at that period, under the superintendence of his mother — who still survives; and he graduated, with great distinction, at Nassau Hall, Princeton, N.J., in the autumn of 1819. He was intended for the bar, of which his father had been one of the proudest ornaments; and of which his elder brother, the late Joseph Cabell Breckinridge was at that period one of the most distinguished members in the West. But during his connexion with the College of New Jersey — about the year 1818 — under the presidency of the venerable Doctor Ashbel Green, he became a subject of divine grace, and connected himself with the Presbyterian Church, to which his paternal ancestors had been attached from the period of the Scottish Reformation in the Sixteenth Century.

He was led by the Spirit of God, much against the wishes of most of his family, to devote himself to the gospel ministry of which he became so great an ornament; and after spending two or three years in the Theological Seminary at Princeton, he was licensed and ordained by the Presbytery of New Brunswick. In the year 1822, he was chaplain

to the Congress of the United States; in 1823, he became pastor of the Second Presbyterian Church in Lexington, Ky., (commonly called the McChord Church); in 1826, he was removed to the pastoral care of the Second Presbyterian Church in Baltimore - first as adjunct to the late Revd Doctor Glendy, and then as sole pastor; in 1831, he took charge of the Board of Education of the General Assembly of the Presbyterian Church, as its Corresponding Secretary and General Agent; in 1836, he became connected with the Theological Seminary at Princeton, as professor of Pastoral Theology, &c.; on the organization of the Assembly's Board of Foreign Missions, in 1838, all eyes were turned to him, as its Chief executive officer - and he was more or less connected with it, as its General Agent, till the Spring of 1840, when he dissolved his relations with it - partly on account of the state of his health, but mainly, perhaps, for reasons, which cannot, at this moment, be stated; and at the period of his last sickness, he was pastor elect of the Presbyterian Church of the city of New-Orleans - a station which that sickness, in chief part, prevented him from accepting; and still held under consideration, and would have accepted, if his life had been spared - the Presidency of Oglethorpe University, in Georgia - which had been pressed upon him, in the most urgent and affectionate manner.

Coincidently with these employments, he performed an immense amount of incidental labor which was equal to the whole power of a man of common gifts; thus while pastor of the McChord Church, he established and edited the Western Luminary, one of the earliest and most efficient weekly religious journals in the West, and conducted in it the Arian controversy, and that in regard to slavery, both of which exerted so great and so happy an influence in that region; while

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pastor of the church in Baltimore, he was incessantly co-operating with one or other of the great benevolent operations of the day; while connected with the Board of Education, he not only acted as a pastor to the Central Presbyterian Church of Philadelphia, then in its infancy – but conducted the controversy in regard to Popery with the present Bishop Hughes – which excited so much interest at the time, and was one of the earliest decisive movements in that great controversy in this Country; while professor in the Seminary at Princeton, he was successfully engaged in agencies to complete the founding of that institution, and in plans for extending and perfecting the accommodations of the College of New Jersey, of which he was a trustee; and at all times, and under all circumstances, he was, perhaps, the very most laborious preacher of the Church to which he belonged – his public exercises having averaged at least twenty a month – during nearly twenty years, that he served God in the ministry; and these were not written sermons, read over and over, from place to place – according to the growing and detestable habit of the times – but they were true, real, varied, preachings of Christ.

In all these labors and employments, God was with him; and no man of his day, was blessed with more evident and decided success in all his undertakings for the good of man and the glory of God. As a pastor – as a preacher – as a public speaker – as an editor – as an agent – as a professor – as a controversialist – he was blessed with distinguished success. For few men ever combined, in a higher degree, those personal qualities – which command success, or those spiritual graces and gifts upon which God ordinarily bestows it.

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He was a man of the humblest and yet the most ardent piety; he was endowed with extraordinary power over the judgment, the feelings, and the Conduct of other men; and he possessed in the highest degree those executive faculties, which as second causes, compass the ends we purpose. He was a man fitted to succeed in great and good undertakings; and thus fitted he gave himself from the moment of his being ingrafted into Christ — till the hour of his death — with sacred, untiring, unwearying devotedness to the cause of Him, who purchased him with his own blood. He was literally spent in the service of his Master; and fell in the prime of his life, worn out in the King's work — and was translated, before his time, to be crowned in the King's presence.

He was a man of middle stature — and of an extremely elastic, though not of a firm Constitution. His immense labors at Baltimore, caused him to rupture a blood vessel in the chest, about 1829, from which, however, it was supposed, he had entirely recovered. His visits to Texas and the Southern portion of our country had no reference to his health, which was then firmer than usual; but were designed only to extend and strengthen the Lord's cause in these parts. The effect of the climate, and of his great labors, was to derange his liver, prostrate his nervous energy, and develop bronchitis — that insidious scourge of the ministry of our day. When he left New-Orleans, in the summer of 1840, it was in a state of utter prostration. His Constitution re-acted — and it was hoped that he might still be restored to perfect health. This was so decidedly the opinion of his Southern friends and physicians — that in the autumn of that year, guided by their counsels, and yielding to the tender and urgent appeals of the Church of New-Orleans,

he returned to labor with them again. But his health again gave way, and about the first of May of this year (1841), he reached the mansion of his fathers in Ky., with the hand of death visibly upon him — and after lingering till the 4th of August, slept in Jesus.

The writer of these lines knew him longer, and better, than any man living; and for a period of more than forty years, had been bound to him by the tenderest and firmest ties that can unite men on Earth; and by a confidence and affection that had changed no otherwise than to become more steadfast. If we ever knew a man of whom we could truly, his faults were few and his virtues transcendent, this was one.

The close of such a life is necessarily a matter of extreme interest and importance. We will therefore give some facts concerning it. He was endowed by nature with a degree of intrepidity of character — perhaps, more properly speaking, hardihood of spirit — which made him all his days, insensible to fear; and we suppose, that at any moment during his life, this quality alone would have enabled him to die with perfect composure. He had besides, in the highest possible degree, that sense of propriety and that sense of what is becoming which constitutes the highest charm of the behaviour of a gentleman — in all circumstances; and the ruling characteristic was so strong to the very last — that some hours before his departure, he put his thin hand in ours, as he feebly retired from a season of great bodily suffering, and with a voice nearly inaudible, but perfectly steady said — "Do not permit me, in moments like these, to do anything unbecoming." To say that such a man meets the King of terrors with all the dignity

that could illustrate the names of heroes or philosophers, is to say nothing.

And yet there was no insensibility to the solemnity of the occasion, or to the overwhelming importance of the event. For the same morning when asked about his spiritual consolations, he replied, "I have no fear, but I have not that rapture of which many have spoken. I never had much rapture in religion. My views of the depths of sin and the sinfulness of eternity have been such!"

He seemed, till the last days of his life, to expect that he might, perhaps, that he would recover; and while, in repeated conversations he expressed a confident hope that all was well with him, for eternity; his desire, if it had been God's will, was perhaps to have been restored to health. He spoke often of a certain dullness, and darkness of mind; but never seemed, for a moment, to distrust the fulness, the infinite sufficiency of Christ, nor the reality of his own interest in him. His doubts were uttered in words like these, "To distrust him, ~~he~~ would be as much as to say I have served a hard master."

Several weeks before his death, he was told that his circumstances were such, as to render it proper for him to make his final arrangement as to the things of this world; arrangements, the more important, as the children of his first marriage would be left by his death, absolutely orphans; and his temporal possessions, reduced by his too generous and confiding nature, required his special direction as to their disposition. He received the information with perfect composure; took a day or two for reflection; required a friend to draft a will for him;- gave clear and precise information and directions about everything- embracing his family, his estate,

his manuscripts, his business; executed the whole with the most perfect exactness; and then made these two remarks, viz, that as to this world his last duties were done; and as to death, he desired only that we would not allow him to encounter it unawares, but inform him in due time of the approach of the last struggle.

The principal seat of his disease was in the throat: and for several months before his death, that eloquent voice, which had filled so many hearts and thrilled so many spirits with all high and tender emotions, was already hushed to the lowest whisper. At the same time, his frame was reduced to the last degree of emaciation — (though he daily rose and dressed himself, almost to the last) — and his nervous and vital energy ~~was~~ so much prostrated, that he could not endure the least excitement, whether physical or mental. While these circumstances render his great and enduring self-possession ~~the~~ and composure, the more remarkable; they explain also, how it was, that the last months of his life, were essentially months of solitude and of silence. It was a continued season for divine meditation, for inward prayer, for sweet communion with God; and his chief sorrow seemed to be — not that he was shut out so much from human intercourse, as that repeated spells of coughing — the constant application of palliatives — and the thousand little necessities of his condition, interrupted so often and so much, the profitable employment of this period, mercifully granted him, as he said, for the turning over and examining of his hope; for, he added, it had been one error of his Christian life, to cultivate the piety of others, at the expense, as he feared of some neglect of his own.

On one occasion, the day, perhaps, before his death,

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he called his only son, a youth of thirteen years, to his bedside, and with the tenderest admonitions, and the most fervent blessings, besought him to remember that he had consecrated him from the womb to the service of GOD — as a minister of his Son, Jesus Christ, and, that unless his whole heart and soul were in this great work, it would be an abomination in the sight of GOD, if he should intrude into it.

For several days before his death, it was evident that he was sinking rapidly; and his bodily distress, which was great during many months, became excessive, and sometimes overpowering as his end drew nigh. It seemed to be his earnest desire that his departure should be peaceful, and without bodily suffering. But the conflict seemed protracted, and sometimes the last enemy struggled fearfully; and at such times his desire to depart was very strong. The night of the 3d of August was a scene of constant distress, restlessness, and suffering. The next morning he seemed convinced that his hour was nearly come; and calling his two brothers to his bed side, he extended a hand to each of them and said, "I am dying: remain with me." — He also desired that his old and very dear friends and relations, Dr. and Mrs Marshall, should be near him; and that all besides might leave the room. Death came slowly on: the extremities became cold, which he observed with evident satisfaction; his pulse ceased at the wrist — then gradually higher up — and as, in reply to his feeble inquiries, these facts were communicated — his countenance would light up, and an ejaculation of praise or hope — break from his parched lips; and as the promises and consolations of the Gospel were from time to time suggested to him — he constantly assented, — Oh yes — true — true.

An hour before his death, extending a hand to each of

his brothers — he roused himself — and said to them, in broken sentences, and as he could command utterance, — "Take more care of yourselves or you will soon follow me. — Live very near to God. — Beware of secular spirit. I thank God, I leave such men behind me. — If anything is to be said of me, you (addressing one of them,) are the man to do it. — Do not praise me; — exaggerate nothing. — I am a poor sinner — who have worked hard — and had constantly before my mind one great object — the conversion of the world."

After this, he soon became, apparently, entirely free from pain — and his poor, frail body sunk into a posture of rest and quiet. He was, as he had constantly been, in the perfect exercise of all his senses and faculties. After a few moments, he said, "Nothing is impossible with God". And a little after — "God is with me." These were his last words. He seemed to sink away into a sweet and gentle slumber; his breathing became more easy and natural; and some of us thought he would revive, and continue perhaps some days longer. This was suggested by one, who said, it is sweet sleep. another said it is the sleep of death. And so in whispers, and with eager and intense interest we watched — it may be half an hour — uncertain. But the practiced eye of his old friend and beloved physician — whom in our anxiety we beckoned to his bed-side — saw it all. "You are both right," said he — "he is dying in a sweet sleep. I never knew it otherwise. God always visits his children at the last." Thus passed away as true a man — gentleman — and Christian as God ever lent to earth.

He was twice married; — first to Miss Margaret Miller, daughter of the Revd Dr. Miller of New Jersey, by whom he had several children, of whom two daughters & a son survive him; —

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afterwards to Miss Mary Emma Babcock, of Stonington, Connecticut, by whom he left an infant daughter.

We have, at present, merely aimed to give a few prominent facts of the life — and some details touching the death — of this good and great man. It is not our part, at a moment like this, to draw his character. Tenderly as we loved him — deeply as we lamented him — assuredly as we know, that, to us, his loss can never be replaced; yet in the spirit inspired by the contemplation of such a life and such a death — we can truly say — our highest desires for him, are fulfilled, in what he was, what he did, and what he has become.

Presented Oct. 1. 1841.

Transcribed by
J. C. Porter

Obituary of the Rev.d Thomas Grier

The Rev.d Thomas Grier was born in the neighbourhood of Canonsburg, Washington County Pennsylvania in the year One thousand Eight hundred and twelve. His Parents were in comfortable, though not affluent circumstances. While yet in early youth his Father was removed by death. when he being the eldest Son was compelled to devote his attention to the cares and labours of the farm, in order to provide for the subsistence of his widowed Mother and the fatherless Children. After spending some years in this manner, and devoting but little of his time to the cultivation of his Mind, which however was naturally shrewd and vigorous, and well adapted for Mental Efforts it pleased God in His merciful Providence when he was about fourteen or twenty years of age to call him to a saving acquaintance with the truth as it is in Jesus.

Upon the outset of his Christian course Mr. Grier manifested the sincerity of his profession, and by his meek and humble deportment, and kind and generous Spirit towards all with whom he associated, forced the conviction on every Mind that he had truly experienced the transforming energy of the religion of Christ. His, was no mere external consideration to the cause of his

Rev. Thomas Spicer

Divine Master, but that of the heart, and was exhibited in his daily intercourse, evidently showing that he endeavoured to live up to the gospel standard, and sought to bring forth the fruits meet for repentance. The very high estimation in which he was held by his friends and acquaintances universally, - in whose hearts his memory is still embalmed and cherished with too fond an attachment to be soon or easily eradicated, - affords a more conclusive testimony to his moral worth, than any, even the most studied and eloquent productions from the pens of those who still survive him.

One of his most intimate female associates bears her testimony to the excellence of his private character, in the following language -

"With the deceased I have been long and intimately acquainted, and I deem it a pleasing though sad privilege of bearing my humble testimony to the worth of one so much esteemed, and universally lamented by all who knew him. He was in the full sense of the word a Gentleman. His friendship was not merely coeval with the bright and sunny hours of prosperity, but in the dark and gloomy seasons of sorrow and sadness he was ever near to sympathize and console; - and this was so evident that he often appeared to feel more deeply the afflictions of his friends, than those which he was called upon himself to endure.

Rev. Thomas Grier

To this tribute of friendship, the writer, together with his fellow collegiates from Jefferson can most cordially subscribe — We all, or most of us, were personally acquainted and intimate with him, and most unhesitatingly acquiesce in all that has been or may be said in regard to the frank and generous disposition and character of our departed friend.

Having thus as succinctly as we well could with any degree of justice, depicted the private and social virtues of Mr. Grier, we come now to notice some particulars with respect to his history from the time he commenced his studies:— in which we shall regard brevity as much as possible.

It seems to have been but a short time after his conversion that the mind of Mr. Grier was directed towards the ministry, and having finally, determined to spend his days in making known the fulness of that Salvation which had proved so precious to his own soul, he connected himself with Jefferson College, which was located about a mile from his mother's residence;— and by the blessing of God was enabled to prosecute his course of study with success,— until in the fall of 1830 he received his degree of Bachelor of Arts— ranking among the first in his class. Being possessed of a robust and healthy constitution he could apply himself

without injury to the most laborious investigation of the various subjects brought before his attention, and rarely suffered any to pass without at least in some good degree mastering their difficulties. Having finished his collegiate course, he immediately made arrangments for entering upon his theological studies, and in the same fall in which he was graduated, he arrived at this place and connected himself with this Seminary. Here he continued three years and was esteemed by all his associates for the same social and moral qualities which had endeared him so much to his former acquaintances and friends. During this period his Christian resignation met with one of the severest trials. While on a visit to his Mother's abode during one vacation, he, in the space of one short week followed to the grave a young Brother, and an only Sister to whom he was most tenderly attached. But not a murmur escaped his lips:- he bore all with that meekness and submission which should ever characterize the followers of Christ when suffering under His righteous dispensations. Mr. Grier, never seems to have doubted the kindness and benificence of his Heavenly Father;- he staggered not through unbelief- but borne aloft on the wings of faith, he looked beyond the boundaries of this mortal state, and rejoiced in the firm persuasion that all things would work together for good to those that love God, and that the chastisements of his hands, though for the present grevious, would ultimately result in the bestowments of a far more exceeding and Eternal

Rev. Thomas Grier

weight of glory. After this bereavement Mr. Grier did not again return home until he had here terminated his studies. He was licensed by the Presbytery of New Brunswick either in the fall of 1839 or Spring of 1840. During the summer of 1840 he laboured as a supply in some destitute congregations in Washington County Pa. In the fall of that same year he visited Ohio, and in November received a call from the Presbyterian Church in Sidney, where he remained until his decease. As to his character as a Preacher and Pastor - an extract from a notice of his death published in the place in which he was located - will be most conclusive

"In the pulpit Mr. Grier was a zealous and able expounder of the truth. In his private walks he was remarkable for his unostentatious and amiable manners. His talents, piety, and gentle deportment gave promise of his exerting an influence for great good in the community. The impression he had made on the minds of the people was favourable to himself - and those with whom he had become acquainted were warmly attached to him"

For some weeks previous to his death he had not enjoyed perfect health. But on the day previous to his death - Monday the 17th May, he seemed quite well, and in excellent spirits. Before retiring to rest that evening he appeared unusually cheerful and expressed himself as feeling

Rev. Thomas Green

much improved in health. The next morning, as he did not appear among the family at his accustomed hour of rising, and after waiting for some time, the gentleman with whom he boarded (Mr. Cummins) went to his room ——— and found him dead in his bed. Truly "in the midst of life we are in death". He was lying on his back with his arms folded on his breast, and his body extended; — in all probability in the same position in which he had fallen asleep. The posture in which he lay — and the undisturbed appearance of the bed, and of his features indicated that he had expired without a struggle. Several Physicians were immediately called in, and observing that there was still some warmth about his vitals, they attempted to resuscitate him — but all in vain; — the soul had fled from its tenement, and was no doubt borne by ministering Spirits to a brighter and better world on high.

At what hour of the night he died, or from what cause is not certainly known. But the attending Physicians supposed that it must have been quite early in the night, & that it was occasioned by congestion of the lungs or brain.

Thus suddenly and unexpectedly was he cut down in the midst of his days, and with the fairest prospects of usefulness. Truly the ways of Providence are mysterious and inscrutable!! He was to have been ordained Pastor of the Church over which he was placed in a few weeks, but ere the period arrived he was removed from the Zion here below to worship in the upper Sanctuary, where with

Rev.d Thomas Grier

unbeclouded eye, he can beheld the matchless excellence and glorious perfections and majesty of Him who redeemed him, and made him a priest unto GOD; and fitted evermore to minister before the altar in the Heavenly Temple.

Mr. Grier was distinguished for his pious and devotional frame of mind, & his thoughts seemed almost constantly conversant about Spiritual and eternal things. He loved to contemplate the goodness and love of GOD. of which he appeared never to grow weary But it pleased his Divine Master that he should not long remain to recommend that love to others. He finished the work which was given him to do, and then repaired to receive that reward which awaited him. His age at the time of his death was about twenty nine — and thus in the vigor and power of manhood, with Eye undimmed and strength unabated, he has ceased from his labours and his works do follow him.

Written and transcribed by
Dec.r 1st 1841

I. H. Rittenhouse

Obituary, of the Rev. Philo Fuller Phelps.

Seldom has our American Zion been called to lament the loss of more of her Servants, than have fallen during the past year. He who goes about her may indeed mark well her Bulwarks, & tell of her towers, but alas! how many of them does he find deserted & the watchmen gone? Almost every week brings with it the melancholy tidings of some who have fallen; & often is the anxious Christian constrained to breathe the prayer of the Psalmist. "Help, Lord, for the godly man ceaseth; for the faithful fail among the children of men"

Upon the list of the departed dead, for whom the church of God mourns is recorded the name of the Rev. Philo Fuller Phelps, whose life & character are worthy of a few moments consideration. Not that he needs our human praise, or calls upon us to write his Eulogy; for he has long since gone to his reward, & his Eulogy, together with of all the redeemed will be pronounced by the final Judge, in that solemn plaudit, "Come ye blessed of my Father" But let us not forget that it is our duty to consider well the dealings of God with his people, & to cherish the memory of the just, lest it be said even now that "the righteous perisheth & no man layeth it to heart" The Rev. P. F. Phelps was born in Hartford Otsego Co. N. Y. in the year 1804. His father Joshua Phelps was a native of Connecticut. His lot was cast in the most favorable circumstances for religious training. By the blessing of God upon early parental instruction & in answer to the prayers of a sainted mother, he was brought in early youth into the fold of Christ— With his public profession, he in heart consecrated himself to the work of the gospel ministry, with the command, "go preach my gospel", continually upon his mind, he pressed thro obstacles which to many would seem insurmountable. While but a youth he engaged in the business of teaching. His first efforts were in Conn. but he soon removed to Albany, N.Y. where he continued to teach with flattering success. But his views were not confined to the mere training of the intellect, but looked beyond to the culture of the heart: he felt the value of the

Rev. S. F. Phelps.

immortal Soul. & labored diligently for its welfare. His zeal in the cause of Sabbath Schools attracted the attention of the late Dr. John Chester of that city & aided by his influence, he entered the Junior Class of Union College in the year 1827. & was graduated with honor in the Summer of 1828. having, during his brief stay in that institution won the hearts of both Instructors & Students by the many attractions that adorned his character — The same year (1828) he entered this Seminary, preparatory for the gospel Ministry. The whole of his course while here — for nearly three years — was marked with that deep piety & devotion to the cause of Christ, wh. promised fair, for future usefulness to the church — His vacations were spent in traveling & laboring for the benevolent objects of the day as the Sabbath School, Tract & Education causes. In 1831. he left the Sem. & shortly after was ordained as an Evangelist in the Sixth Pres. Church in the city of New York. He then became an agent successively of the "Protestant Ref. Soc." & the Education Society. He raised the note of warning against the "Feast" & pointed to the ominous clouds that seemed to portend a coming storm —

But the cause of Education enlisted his most ardent exertions. He had himself felt the privations, the trouble & the embarrassments to wh. the young men of the church are often exposed, & he well knew how to appreciate their trials. During his whole Ministry, this subject seems to have occupied much of his attention. He was constantly looking for young men, who would enlist in the service of the Church. & there is reason to believe that the last letter he ever wrote, was prompted chiefly the regard he had for an individual of this character who was expected to enter this Sem. that present Session

Relinquishing his occupation as an agent, he entered on the duties of a Pastor. His first settlement was at Fredericktown, Md. & while the pastor of the church in that place. — in the Spring of 1835. he married Miss Catharine Singer. of Phil. Pa. in whom he found an affectionate & valued companion to the end of his life. With the further particulars of his labors at Fredericktown we are unacquainted. He left there in the fall of 1835. & shortly after removed to Lansingburgh N. Y. where he was installed Pastor of the First Pres.

Rev. P. L. Phelps.

church in March 1836. Concerning his ministry in that place, the writer can testify with most unanimous & confidence. When while pursuing the course of thoughtlessness & youthful folly, he has heard his friendly admonition, & since professing the religion of Christ he has often been favored with his salutary counsel & advice. He entered on his ministry there under very unfavorable circumstances. The flock had long been without a Shepherd - the Sheep were scattered & exposed to danger. But he was not discouraged, by his constant labors they were soon restored, & the church again began to prosper. By his continued labors in word & doctrine he won the confidence & affection of his people. His Sermons were varied & full of instruction. He sought by them to profit his people rather than to gratify their curiosity. He aimed to instruct rather than to attract -

When out of the pulpit his department was peculiarly engaging. He had about him a noble frankness of heart, a spirit of generous sympathy that made him welcome wherever he went. His knowledge of human nature was by no means superficial. for he had carefully studied the great outlines of character - & was well acquainted with the principles of human conduct. This was one secret of his success as a Minister. He insinuated himself in the confidence of the young men - & by his labors, brought many of them under the direct influence of the means of grace. His general knowledge was such, that it rendered his conversation, not only entertaining, but instructive on any subject. The meek loveliness of piety adorned his whole character - In the chamber of sickness he was ever ready to counsel & console - The cottage of the humblest of his charge was not forgotten in his daily ministrations. But his labors in Lansingburgh were soon interrupted In the fall of 1838. he was attacked with a hemorrhage of the lungs & obliged at once to depart to a milder climate to spend the winter. He traveled in the Southern States until Spring & returned to his people in June '39. But his health was too feeble to endure the changes of a northern climate. He was unable to preach during the whole Summer, but was engaged as far as his health would admit, in visiting his people & in procuring supplies for the pulpit. The symptoms of his disease being still unfavorable he gave up all hope of continuing

Rev. S. L. Phelps.

his labors in Lansingburgh - & in the fall of '39 he was dismissed from his pastoral charge, much to the grief, both of himself & his people. His firm determination still to labor for Christ was evinced in his conversation with his Physician at that time. for when told that he must cease preaching or he could not live two years. he asked how long he should probably live if he refrained? Being told 5 or 6 years. he replied. I had rather serve my God two years than live in indolence five -

He started for the South Oct. 1. & traveled in company with the late Prof. Savage of Union College. But their intercourse was soon severed by the death of the latter. This dispensation of Providence weighed heavily on the mind of Mr Phelps. the circumstances of both were peculiar & the death of Prof. Savage in the midst of strangers tended to depress his spirits & to delay his recovery. But the Lord restored him to health, beyond his most sanguine expectations, & while in Tallahassee, he officiated in the Pres. Church in the City. He remained there until the warm season & returned to the north to spend the Summer of '40. While there in the Month of Sept. he visited the people of his former charge at Lansingburgh & was every where greeted as a friend & Brother - He remained there several days & expected to enjoy the pleasure of once more addressing the people, but his expectations were crossed. The day previous to the Sabbath, he was attacked with a fresh hemorrhage of the lungs & was immediately obliged to leave for the South

He returned to Tallahassee on the 1. of Oct. taking with him his wife Here he was installed Pastor in Feb. 1841. The character & extent of his labors there may be learned from a few extracts from letters to his friends at the north. Speaking of his labors, he says that besides visiting the sick & other pastoral duties, he had commenced preaching to the colored people on the plantations & mentions a very interesting meeting held on the Sabbath previous to the date of his letter, viz. Nov the 8. of June, & adds that while permitted to prosecute these labors he felt that he was following in the footsteps of Paul. & exhorts (says he) to go forward thro' the difficulties overhung my path like mountains. While re-

Rev. P. F. Phelps.

good to the sickness he writes. A pastor must not abandon his flock, in the time of their affliction. It may be the trumpeters will be serious in the hour of danger when the danger were greater than it is. I ought to pursue the same course, I must go on in the way of my duty leaving the event with God. His conduct was in accordance with the contents of his letter. The day he wrote, he said, that he had visited 37 families, in each of which there was at least one sick & that the next day he could visit as many more. But the Shepherd was stricken. The very day on wh. he penned his letter, he was seized with a bilious fever, or at least the symptoms, that ended in his death. On June 23. his fever was apparent, but seemed manageable. On July 7. it became more violent & was attended with severe delirium, which continued almost without interruption down to the period of his decease. Prior to the delirium he expressed an entire resignation to the will of God. On Saturday July 10. the day before he died, his mind was for an interval at his command. About sunset one of his Physicians visited him & he said. "I am glad to see you doctor, I am much better". being cautioned not to talk the ~~other~~ Physician adds. "you know in whom you have trusted. Can you not commit yourself wholly to him?" He smiled & whispered "Yes" About 10. O'Clock in the evening there seemed to be a return of intelligence, but when spoken to his only reply was. "What delightful music"! "Did you not hear it?" He soon began to sink rapidly. His wife, who from extreme fatigue had sought temporary rest, was called to his bed-side & so were the Elders of his Church, who, one & all, had watched him almost every moment of his sickness, as tho' he had been an only Brother. The Physicians came, but all their skill was unavailing. He continued to fail, until about two O'Clock in the morning of the Sabbath, when the dust returned to dust & the Spirit fled to God who gave it.

His age was 37 years -

Presented Jan. 1. 1842

by

E. E. Seelye

J. B. Page Transcribt.

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Obituary

of

Edward Francis Mitchell.

That is a low conception of the province of biography, which restricts it to the mere development of individual character. This indeed is one of its appropriate objects, but there is another, and a higher, which is too often forgotten. The study of human nature which is so much facilitated by the recorded opinions, habits and actions of men, is indeed an important end. But it avails far less that we should be acquainted with the peculiarities of a heart, which in its best estate is but corrupt and deceitful, than that by careful observation we should learn to trace the invisible hands, and adore the glorious character of God. The volume of providence interpreted by the principles of revelation, is a legitimate and daily unfolding text book from which to study that character. And as a sparrow falls not to the ground without his notice, neither is he inactive in ordering

the state and appointing the destiny of the most humble individual. Nor is it always in his dealings with the great and the honourable, that God most clearly manifests his peculiar attributes. Neither is it by a contemplation of those whose station has removed them far from our sympathy, and around whom the pen of the eloquent has thrown a sort of Celestial drapery that our minds are most deeply impressed with those important lessons which we are ever so prone to forget— It is good therefore to follow, at times, the inspired injunction "Mind not high things but condescend to men of low estate" It is good occasionally to withdraw our contemplation from those illustrious characters, which like lofty oaks tower above the surrounding trees, and stretch out their brawny arms to wrestle with the storm;— that we may commune with modest worth, which like the lily, though adorned in beauty, yet bows to the soft pressure of the breeze— Such an opportunity is afforded in the character and history of our departed Brother— Yes! our Brother! for though Months have already rolled away since his decease yet in the retrospect, it is but as yesterday, when he was in our midst. The house of mourning should always be a school of wisdom— and the knell of death, a note of preparation for departure, but when the victim is selected from our own circle, and the grave opens, as it were by our side— that the companion of our morning and evening walks may drop into it, then

Edward F Mitchell

indeed, the lessons of Providence, are voices from the dead! and they speak to us in tones, solemn as eternity!

The subject of this obituary, was born in Waldoborough, Maine, May 15th 1817— His Father was the Rev D M Mitchell, pastor of the congregational Church in that place. His Mother! a daughter of the late Hon P Elwell, was a Christian of ardent piety, and with his Father counted it a privilege to set him apart for God, and place the seal of the Covenant upon him. He received at his baptism the name of two distinguished ministers Dr Payson of Portland, whose name was Edward, and the Rev Mr Brown, subsequently President of Dartmouth College, whose name was Francis— and a mothers prayers often ascended to the throne of grace that he might be prepared to follow in the steps of these eminently godly men— She was called away by death, before he could appreciate her worth or receive any special benefit from her instructions. At the age of about four years, he was committed to the care of another, whom to the day of his death he delighted to acknowledge as his Mother, and towards whom he ever manifested the most filial obedience and affection

At this early period his religious education became a subject of deep interest. he was

Edward P. Mitchell

faithfully instructed in such Bible truths as were adapted to his age, and immediately began to commit the Scriptures to memory. He commenced with one verse each morning before breakfast. Soon the lesson was increased to three, and on the morning of Sabbath he was required to review & recite the whole 21 verses. When he left home at the age of 15 years, he had committed the whole of the New Test. Continuing the same practice in the Academy & College - he treasured up afterwards the Psalms, the Proverbs, and a large part of Isaiah - nor did he discontinue this early and excellent habit when he entered the Theological Seminary.

Brother Mitchell was early in life the subject of interesting religious impressions, but the first deep & permanent conviction of sin, which in a few days brought him to the feet of Jesus, he experienced in his fifteenth year. By the blessing of God upon the tract entitled "The danger of delay" - he became deeply anxious on the subject of his own salvation. His convictions were clear & pungent - and for a time his distress was almost insupportable. "But though weeping endured for a night" - that memorable night when sleep was driven from his eyes, and he came down at midnight to entreat a Father's prayers - "yet joy succeeded in the morning". - From that period he dated his conversion, and ever after gave hopeful evidence that he had passed "from death unto life". Very soon, if not immediately he decided on his future profession and early the same autumn, left home

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to commence his preparatory studies. He graduated at Bowdoin College in 1837 with a highly respectable standing as a scholar, and much beloved as a companion. His disposition naturally amiable was much improved by the influences of divine grace. Seldom have we known an individual who possessed a more perfect control over himself. 'Tis a bright and interesting feature in his character, that although almost constantly from home, yet never was a child more strongly attached to the family circle. If he had an idol, on earth, it was his Mother. They who are strangers to the influence of those indissoluble ties which Maternal piety and love can entwine around the heart may deem it weak & unmanly - but if there was one moment, when more than any other, the character of our friend shone brightest, it was that moment, when unbosoming his heart, the big tear drop gathered in his eye, at the remembrance of his distant home. Never had parents a more confiding and affectionate child - never had brothers and sisters a warmer hearted brother.

Of his talents, I have only to say that those not intimately acquainted, would be apt to judge of him erroneously. There is such a thing as a vein of rich & precious metal, lying concealed beneath a surface where a careless observer would detect only a few scattered pebbles.

Edwards F Mitchell

and it is not the partiality of friendship. but a sober & well tried conviction. that for practical good sense. for vigorous and correct thinking. - for all the elements of usefulness & eminence. few were superior to Brother Mitchell —.—

On the circumstances of his last illness while among us. I need not dwell. It is enough to say. that a Kind providence. who "tempers the wind to the shorn lamb" provided for him an asylum in a family where he was watched over. with all the solicitude of Parental love. If giving a cup of cold water to a disciple is remembered at the last great day. surely the Kindness of Dr Hodge & family to our departed Brother — will have the double reward. of the present luxury of doing good — and its joyful remembrance hereafter — In May 1841. he left Princeton in company with his Father on his journey homeward owing to his extreme debility the journey was made with difficulty and when he arrived at Home he could say but little for two or three days. The closing scenes of his life which soon followed I will give in the words of his Father. "The second Sabbath after his departure from Princeton had now returned. and finding him some what recruited it brought him another season of spiritual enjoyment. His Mother remained with him. assiduously ministering to the wants of his feeble body. and as opportunity offered imparting some word of Spiritual consolation — He seemed to have a confiding childlike trust in the precious Saviour. and was happy. He had

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not wholly relinquished the hope of going abroad again but appeared willing to leave the event with God- During the forenoon he prayed that if God had anything for him to do he would raise him up- and if not. that he would prepare him for an untried eternity- In the afternoon of the same day his disease put on an entirely new aspect- threatning speedy dissolution. He lived only four days after in extreme exhaustion and for a large part of the time in a wandering state of mind. In his lucid moments he expressed unshaken confidence in Christ. and was sustained to the last by a hope that maketh not ashamed. His remains lie in the church yards of his native place. by the side of three lovely sisters whose early departure he mourned & in whose happy death he rejoiced. We feel. says the afflicted Parent- that they are not lost but gone before-

Thus by a mysterious providence our Brother has departed. He has gone from toil to rest. from the battle field to the palace- It becomes us not to ask a reason for Gods dealings. but only to learn that neither Youth- nor promise- nor preparation for usefulness. exempt us from the speedy summons of death "Whatsoever thy hand findeth to do. do it with thy might"-

Scripsit etiam

Presented Jan 1st 1842
By A B Van Zandt

Rev. Jonathan Pennington Alward.

Jonathan Pennington Alward was born July 21. 1812., near the village of Basking Ridge somerset Co. N. J. He was the second of seven children, four of whom now live, two brothers & two sisters. His father Jonathan Alward, is a worthy farmer of that place & a ruling elder in the Pres. Ch. who may truly be said to magnify his office. Pennington early exhibited more than ordinary acuteness of mind. Before he was three years old & previous to any efforts to teach him, to the surprise of his mother it was observed that he could repeat many of the Questions of the Catechism, merely from hearing his elder brothers recite his lessons & a few years afterwards, while connected with the Sabbath School, he committed the whole of the New Testament to memory. He was naturally of an ardent temperament, but owing to his remarkable love of truth & honesty, to his fond attachment to home & to the society of parents & sisters, he was seldom betrayed into those juvenile excesses naturally growing out of such a disposition. His early life was divided between the common School & the farm. In the autumn of 1827. when in the 15. year of his life his parents determined that he should enter the Classical School in the village there under the care of Ezra Dayton. In this institution he enjoyed good advantages for improvement which as will appear, he did not slight. The academy at that time enjoyed much celebrity & was well patronized by many abroad. It was under the care of a number of teachers during his preparatory course; he completed his preparation for College under the Rev. Mr. Van Kuffen.

Up to this time he seems to have had no concern for his souls salvation, beyond what is usual among persons religiously educated. But during his last year in the academy, he was arrested in his course by the Spirit of God & began to turn his attention with deep solicitude to the interest of his soul & after a season of conviction & deep anxiety about which there was nothing remarkable, he expressed hope of pardoned sin through Christ in Feb. 1832. He never looked back to the views & feelings he then experienced as affording any certain evidence that he was then born in Christ. Indeed he was ever inclined to trust to frames & feelings. Four or five years after he made a profession of religion in writing to a sister, he find him expressing himself thus. "My religion never consisted in frames of mind, for I never could distinguish what was real from what depended merely on circumstances. If we feel a love for the service of God, read his word with delight, find our greatest enjoyment in prayer, talk with delight our seasons of devotion, & feel that we rely alone on the merits of Christ for salvation, have we not better evidence than from pleasant frames, the real causes of which we cannot understand &

Rev. L. P. Alward.

For Reasons known to no one but himself, he did not unite with the Oh. Mental Dept. of in the same year. When he joined the Pres. Ch. in his native place. there under the pastoral care of Rev. Mr. Vandewoort. After he had completed his preparatory course, for one year he was employed by his preceptor Mr Van Kirk as an assistant. In the autumn of '33 he took the whole charge of the academy for the ensuing year. In '34 he endured a severe affliction, which as he was afterwards heard to say, exerted an influence upon his whole life. Death entered the family circle, & after a few days illness removed his elder brother to his home. This affliction served to chasten his Spirit & mean him for the work

Four years after in a letter to his sister, an allusion to the event shows the effect upon his mind. He says four years more & we may experience the happy release of our dear brother. I sometimes feel that such an event would rather be desirable than otherwise. but from the feeling is far from resulting from a confidence that I am prepared for it & with Paul to die, would be everlasting gain. But is there any reason why we should wish to live always. I can think of nothing more unwelcome. of little consequence would be all earthly good. had we proper views of eternity before us—

He connected himself with the Junior Class of Princeton Col. in 1834 when 22 yrs. of age. During his residence in that institution he maintained an exemplary christian deportment. was beloved by his classmates as an amiable companion & respected for his diligence & scholarship & he graduated with honor to himself in '36 standing among the best scholars in his class. The next year he was employed as an assistant by Mr Hart in the Edge Hill school. where he discharged his duties to entire satisfaction. It was during this time that his attention was first seriously turned to the gospel ministry. With his usual promptness of action he formed that purpose with regard to his future life which he never afterward repented. In '37 he connected himself with this Seminary. During his residence here. he maintained the same diligence in business & reputation as a student which marked his previous course. Soon after entering the Sem. he passed thro that severe mental conflict. of which every candidate for the gospel ministry knows something. i.e. to decide in what part of his vineyard the Lord would have him labour. & it was not without many struggles that he came to the conclusion. but not consulting flesh &

Rev J. P. Alward.

blood. he at length selected that field which Providence seemed to favor. His mind was turned to Africa. In a letter (July 14. 39.) he debates much upon the subject of missions, which time might heavily upon his mind. He says. Africa, ill fated Africa is yet to be redeemed Western Africa is at this moment, in some respects the most promising field on the face of the globe. False systems of religion & various other obstacles that are in the way in other countries, are but little in the way there. I feel at times that I should like to occupy some humble station in the missionary field. I now feel that the probability is increasing that I shall at some time enjoy the privilege. If I can be the means of doing most good in that field. I hope I shall be directed to it. Remember me in your prayers that I may come to a right decision in this important matter. Of his devotedness to the cause of his master, his willingness to obey the call of duty & bid adieu to home & friends who doted on him. another letter will testify. "I can truly say I am willing if duty calls. altho' I am fully aware, that it will be most trying to have to leave my friends & go to a far distant country. but if men of the world do this for the sake of gain, why should not we be willing to make the same sacrifice for our Divine Master?" His supposed unfitness for so great a work, seems to have been one of the greatest obstacles he had to surmount. He says. "I feel that I am in no sense fitted for, or equal to so great a work" Altho' much depressed in mind in forming a conclusion as to what was duty, yet from a letter to his friends (April 10.). it will be seen with what cheerfulness he at length devoted himself to the cause of missions. He says. I presume we may now consider the matter as settled. I have taken a step that cannot will be recalled. Nor do I regret having taken this step. but rejoice & feel thankful that my mind, was ever directed to this subject. I do this moment look forward to my future course with more satisfaction & in view of it have more real enjoyment than at any moment before my decision. I think I now see the design of things in my past course when all seemed dark & I was just ready to exclaim. "all these things are against me" If I shall be instrumental in bringing one poor heathen to the Savior my life will not have been spent in vain"

After the above date he was much occupied in making preparation to leave his native land. The 29. July bro't the occasion to which he had looked as the most trying the separations from friends & home. He met it however with a christian spirit—

Rev. J. L. Alvord

He arrived at Norfolk, when the vessel lay in which he was to sail & left that port on the following Monday. While at N— he wrote several letters to his friends & it is interesting to know, that at this time when he had risen for affection & to weigh the motives that influenced him there was no indication of misgiving nor melancholy. In a letter (Aug. 23.) after mentioning the circumstance of several Africans being on board, of one of them he says: "As I gazed upon him & beheld his noble form, & the apparent simplicity of his manner. I could but think what such persons might be made, if they had the advantages which we enjoy - & I think I truly rejoice, that the way seems opening for me, to contribute my mite to such an object. I am aware that the enterprize on which I am embarking is an arduous one & attended with numerous perils. But it is one that warrants almost any degree of sacrifice, & the leadings of Providence are so manifest in my case, that it appears almost impossible for me to remain at home. & I do not think I could have done so with any degree of comfort & without expecting to have my way hedged in with difficulties all my life. I have attempted from the beginning to leave the whole affair to Providence. I feel more assured that I am in the path of duty than with regard to any course I ever pursued. & this enables me more cheerfully to part with friends most dear - I now feel confident whatever the event may prove, that God will be glorified & the cause of Africa in some way promoted." Again on the 5. he writes: "You can imagine better than I can describe my feelings. The thought of parting with home & dear friends on quite as short as last Monday - Yet I think I could part without a tear & while my feelings at the thought of parting, on tiptoe with a tender love - they are on the whole decidedly pleasant & I feel that none of us will have cause to regret the undertaking. I think that I have fully counted the cost & you in giving me up have done the same. That we are prepared for the worst, & that you cheerfully commit me to kind providence for protection, perfectly resigned to any event. I know that many who have gone to the same field have fallen - & a majority before they had scarce entered upon the work. But this does not deter me. I cannot yet believe that Africa is to be given up -

Rev. J. P. Alward.

The former missions to that country may try the faith of Christians but it ought not to discourage them. Even ought in no case to mourn at the loss, but to pray earnestly, that if not the means of forwarding so great a work, I may not in the least degree retard it. He arrived in Africa on the 13. of Sept. after 38 days during which he suffered much from sea sickness & when he first landed he could scarcely walk, but soon became healthier than usual. Nov. 12 he writes. I rejoice that my first communication goes from me, in the enjoyment of excellent health, & can tell you that I have already seen & be surrounded with the heathen as I am, any regret in your bosom would at once vanish. After spending a short time accompanied with Mr Canfield in exploring the country he returned home April 2. 1840. with health much improved. Summer mostly spent at home. Licensed in Oct by the Pres. of Elizabethtown & on the 11. of Oct. preached his first sermon in the Pres. Ch. at Basking ridge. 12. was ordained to the work of the gospel ministry. On the 18. of Jan. was married to Miss Catharine, youngest daughter of the late Rev Mr. Beidenburg of Somerville N.J. On the 23. he bid a final farewell to his native place. On Sabbath evening 24 (24 inst) the farewell meeting of the Missionaries was attended in the 1st. Pres. Ch. of Elizabethtown. on the 27. he sailed from N.Y. & from Norfolk on Feb 3. On that day he writes as follows in his journal

Again I find myself on the wide ocean & on my way to Africa. I can scarcely realize that it is now 18 months since I before sailed to that benighted country: so swiftly does time pass. After all I saw in my former visit I go with brighter hopes than I could have expected when I first began to inquire how I might do good to that degraded people. He who controls all things has a work for me to do in Africa. & that my life will be spared, until I shall be the means of good to a nation scattered & peeled, & may I be prepared with Christian composure, to meet whatever may await me. He landed at Monrovia the 17th of March. after a very tedious voyage, being twice in danger of a watery grave. From Monrovia he proceeded to Cape Palmas. where he arrived on the 5. of April. And on the 10. he wrote his last letter to his parents. at which time he was in good spirits. & was pleasantly situated. boarding in the family of Mr. Wilson. at Fair Hope

cape.

Rev. J. P. Alward

Cape Palmas. On the following Thursday his wife was taken sick, with the African fever. His anxiety for her was very great. He watched over her constantly until Sat. evening when she was thought to be better & in his journal expresses himself very happy on that account. But probably his solicitude for his wife increased the virulence of the disease in himself. On Sunday morning (18 inst) he exhibited premonitory symptoms of fever & it was soon evident that the seeds of disease were rapidly germinating. Complaining of sickness & headach he took his bed at 11 Oclock after which his wife never again saw him. His symptoms were considered favorable & there was no apprehension of danger until the evening before his death. But once during his sickness did he seem to think that his end was drawing near & then expressing doubts as to the final issue of his sickness, manifested perfect resignation to the will of God.

During Wednesday night he appeared to be failing very fast. said he felt weak, but that he was better. The nurse had left him & he asked for something to eat. said he was very hungry. They fed him much food & he was yet hungry. fed him again. Still he was not satisfied but that he had eaten enough. He often repeated to himself. "Lie down to his pasture in his hands & know no will but his." These were his last words. He sunk into a stupor & seemed insensible until 15 min. before his death. Spirit took its flight. when he seemed sensible of his situation: for a moment he raised his hands, his lips moved as if in prayer & he committed his soul into the hands of God on Thursday Sep. 22. A. 10. A.M. after an illness of four days. His funeral was attended in the Prin. Ch. of Cape Palmas on the following day by a large assembly of Missionaries, Colonists & Natives. He was interred by the side of Mr. & Mrs White. Where he lies awaiting the sound of the last trump. when he shall stand upon the earth surrounded by the millions of the redeemed of Africa. Then he may see that his death had done more for the Redemption of Africa than he could have effected by his life.

Thus in the mysterious providence of God he fell. when he had just entered the field of his labor. It was a severe blow to the mission & it need not be said to his afflicted companion. She soon recovered from her illness. but how different was her situation. a few days had wrought a great change in her circumstances

Rev. J. L. Howard.

The happy bride had become a disconsolate widow in a strange land. She soon returned to her friends in this country. In a brief space of time she entered vicissitudes of life which fall to the lot of few. Having in one short year become a bride, a missionary in a foreign land, & a widow.

Mr Howard, altho' not possessed of a high order of talent, yet by his good sense sound judgement, well disciplined mind & above all his devoted piety & hearty consecration to the cause of Africa. He promised to become a very useful missionary & it was the earnest hope & fervent prayer of the friends of Missions that he might be spared to be a great blessing to that degraded people. But God's ways are not our ways nor his thoughts as ours thoughts

Presented March 1 1842

J. B. P. Pettipoint.

By Horace Beach.

Obituary of the Rev. Jno. Brice McCoy

To the catalogue of deceased brethren, which in the mysterious Providence of GOD has lately been much increased, we are called to add the name of the Rev. John Brice McCoy. It was truly a Mysterious Providence that removed the subject of this brief notice from active service in the vineyard of his Lord & Master. He was cut down almost on entering the field of labor for the good of Souls; being in the vigor of Manhood - devoted & useful it was thought that the Lord of the Vineyard had introduced this Laborer to occupy the place of some of those Eminent Servants whom He was pleased to call from their labors to their reward. But He called him likewise to render an account of his brief Stewardship. "GOD's ways are not as our ways" "His judgments are a mighty deep" It is not given to us to penetrate the unknown regions of Eternity, & Scrutinize the designs of GOD. We can not enter into the Counsels of Jehovah, nor fathom the infinite depths of his wisdom & Knowledge. To us is allotted a more befitting part viz. acquiescence in the will, & reliance on the grace & faithfulness of a Covenant GOD. "For the Lord is righteous; tho' Clouds & darkness are round about him, yet justice & judgment are the habitation of his throne." He knows what is best for his people, & is able to execute his purposes of Mercy toward Zion, without the feeble instrumentality of Man.

The record of this Brother, like that of most others is short, as his life was little Chequered with events of any very extraordinary Character. In preparing this notice we are confined for our information to a slight personal acquaintance with the deceased

& family, and a brief letter from his Father; but in which he has given no account of his son's religious experience or talents. We shall therefore confine ourselves to a few isolated facts; considering that there is no necessity in giving a sketch of this brother's life to draw upon that too liberal privilege of exaggeration so naturally granted to the eulogists of the dead.

Jno. Bruce McCoy was the eldest son of Col. Jno. McCoy, a ruling elder in the Presbyterian Church in West Alexandria Washington County, Penn^a & grandson of the late Rev. Jno. Bruce. He was born May 20th 1814. at the pastoral residence of his father; and when an infant was dedicated to God in baptism by his pious Parents. Of his early history we have learned but little - but if we reflect for a moment on the character of those to whom God committed his early training we can easily conjecture the moral culture he received in youth. That Church, into which he was first introduced, was built up & prospered in answer to the prayers of his devoted ancestors, who with their Godly neighbours, went up to the house of God in company; & on meeting & parting at that point where their several roads mingled into one, they failed not, however inclement the season to bow down & beseech God that he would prosper Zion, & bless the means of grace to their souls. Thus was he taught by example to adore the God of his fathers. In the fall of 1830 he commenced his academical course in the West Alexandria Academy under the care of the Rev. Jno. McCluskey under whose preaching the following year, being then in his 17th year, he was led to ponder his paths, & cast in his lot with the people of God. Here he continued academical studies until prepared to enter the

Junior Class in Washington College. Pa. which he entered in 1833, & in September 1835 he was admitted to the degree of Bachelor of Arts. In Nov. of the same year he commenced teaching a small School in Bel Air in Maryland; & at the same time commenced his theological studies under the late Rev. Mr. Davis who died in Dec. following. After this event Brother McCoy resolved to close his School at that place, in order that he might devote himself more exclusively to his preparation for the work of his Divine Master. About the first of Feb. 1836 he entered this Seminary; here he continued his studies until the following winter when he had a very severe attack of the fever, from which he had little hopes of recovering. In a letter to his Father dated March 7 1837 Dr. Alexander says, "I write at the request of your Son J. B. McCoy, who is now lying very sick with a fever which has prevailed in this country. His case is considered by his Physician as very critical tho' not hopeless. I have this moment come from his room; his mind is properly exercised, & he is willing to be disposed of as seem good to his Heavenly Father" The following account of his labors from the time he was licensed until his final settlement we give in the brief language of his Father's letter. "On the 19th of April he was licensed to preach the gospel by the first Presbytery of Phila. - from which he received an appointment as Stated Supply for two months at Millville N.J. which he fulfilled. Afterwards he went on a mission to Georgia accompanied by the Rev. R. Curran & was there three months, when he was forced to leave that section of the country by the cry - mad-dog Abolition Fanatic a gallows erected, & a riot excited. A committee being appointed & their papers & manuscripts being examined there

was nothing found to strengthen their suspicions. But northern men would not do. They then laid down their commissions to Mr. Wilson the Agent for Georgia, & made for the valley of Tennessee; reached Nashville - thence passed through Kentucky & Ohio, & arrived at the residence of Col. McCoy near West Alexander Pa - the last of October 1838. Soon after this he accepted a call as stated supply for the Churches of Elizabethtown & Wolf run in Marshall County Va. under the care of the Washington Presbytery, & was ordained by that Presbytery in the Spring of 1839. He occupied this station until the fall of 1840 when he accepted a call from Mill Creek Church Beaver Co. Pa. Here Mr. McCoy succeeded in uniting an old & respectable, but unhappily divided Church - and had become agreeably settled in the confidence & affection of the people of his charge with a prospect of increasing usefulness, when he, in the mysterious Providence of GOD, was suddenly dismissed from his earthly labors. The manner & circumstances of his death were melancholly & admonitory. Having attended a meeting of Presbytery, on the 5th of Oct he visited his friends in Wheeling, & on the 9th left that city in a buggy accompanied by his wife & Child to visit the home of his youth. But when descending Wheeling hill on the National road his horse became restless, in consequence of treading on a hoop, & in kicking the broke Mr. McCoy's right leg then running against a pile of stones overturned the vehicle, & threw him, Mrs. McCoy & little Son about a year old upon the solid road: he having the lines in his hands & his leg being broken fell upon his head, thereby receiving more serious injury. Although Compression of the brain was the immediate cause of his death, yet after receiving the injury he was thirty hours sensible & conscious of his

situation, & considering the injury fatal he bowed with submission to the Divine will — expressed an entire resignation to the anticipated event, & a confidence that thro' grace & ft. in our Lord Jesus Christ he was prepared for the world to which we trust he has gone. He died on Friday morn Oct. 15th 1841 in the 28th year of his age, & 4th of his ministry. Thus in a moments are blasted all the hopes of man upon earth. In the midst of life we are in death. How young how soon has our Brother been called hence. Let this & the numerous other admonitions we have received lead us to renewed diligence in our preparation for that work which lyeth before us. Let us be up & doing while the day lasts for the night of death soon cometh wherein no man can work

Presented March 15th 1842
by Sam'l McAffee

Transcribed by
D. F. Pittenger

Samuel Gover Winchester.

Samuel Gover Winchester was born at Rock Run Harford co. Md. (not in Baltimore as has commonly been supposed) on Feb. 17. 1805. In the Spring of 1806. his mother whose health had been declining for months, was removed by death, having first committed the care of her infant Son to her surviving Sisters, who were eminently qualified for a charge, at once so interesting & responsible. At an early period he exhibited not only uncommon precocity of mind, but a tenderness of conscience & a nicety of moral discernment that were then particularly noticed & which are now treasured among the pleasant recollections of his childhood. In 1816 he was removed from immediate supervision of his Aunts to a School at Bell Air, where he remained three years spening only the months of August with his friends at Rock Run.

In the different School with which he was successively connected during the progress of his education, he is represented as being moral in his conduct, & so uniformly kind & pleasant in his intercourse with others as to have been a general favorite. From the deference shown him by his fellow Students & the general testimony of his teachers it is easy to infer his literary distinction as a scholar, as well as his personal popularity. It does not appear that his religious impressions were peculiarly deep or significant until 1824 while making his annual visit to his friends at Rock Run. On attending them to a field or camp-meeting he was greatly affected by the truth. His feelings were however wholly concealed, until his return at the close of the day, when at the time of evening prayer, he could suppress them no longer. He fell upon his knees in a State of mental distress, &, bathed in tears, continued three hours in confession of Sin & Supplication of mercy. On his return to Baltimore after this profitable visit home, the change in his feelings & character was indicated in his letters. He spoke with much concern of the temptations by wh. he was surrounded & of the tendency of every thing "to draw his heart from God". Still his mind does not appear to have been so far enlightened & his evidence of a radical change so clear as to bring him to an open decision for Christ until more than two years after these memorable exercises at Rock Run. In the winter of 1826-7. he was induced to attend a private Bible class, conducted by Drs. Nevins & Breckenridge, for the instruction of the young of the two congregations & this he was an attendant upon the worship of

Samuel G. Winchester.

the Episcopa

the Episcopal Church, yet he soon became interested in these instructions & not only was he found giving a ready attendance himself, but persuaded others to join who date their conversion as the result of these meetings - No particular interest was observed among the members of this class other than deep solemnity until March. When a Revival commenced which resulted in the conversion of from 150 to 200 souls & which included nearly the whole Bible Class & Mr W. was among the earliest subjects. He soon came out openly on the subject of Religion & took part in the Social Meetings of the Church, even before he made a public profession. The season of communion in the Ch. of Dr Nevins did not occur till May & on the 6. in June 1827. he with about 50 others of nearly his own age, sat down for the first time at the Table of the Lord - At this time he was a Student at Law & in two weeks he expected admission to the bar. But a change in his character & taste had awakened a desire for a change in his future pursuits. His love for the honors & distinctions of the world was absorbed in the love of Savior & a desire to be a herald of that salvation of which he was made a partaker - But aware of the laborious preparations he had made for another profession, of the hazard of change, & especially of the adverse judgment of some whom he greatly respected & most tenderly loved, he was constrained for a while to pause, before making so momentous a decision. For a time his feelings were most distressing. When told by a friend, that a Ministry would make him accountable for the souls of others, as well as his own, he replied, "that to be the instrument of saving but one soul, was to him more desirable than to be the possessor of the world" & "that such had become his distaste for all secular employments, that should he finish the study of the Law he could never pursue it -

After many days of severe mental conflict, his mind was at length relieved & his heart fixed & calling upon a friend, he said, "I have to tell you that now my mind is decided. You will know what have been my feelings for some time past & with what intense desire I have been looking up to God to direct me in the way of duty. My eyes were not closed in sleep, yet morning came without a reply. I went to the office (where the Students had resorted usually to read the Bible & that searched this sacred book during the night, but had not found a ray of light

Samuel G. Winchester

& now Nothing knowing to what place I had come in course, being guided. I opened at the 2d 61st Chap. of Isa. which reads thus. "The Spirit of the Lord is upon me &c. The reading of this chapter removed every doubt & my purpose is now fixed. No Earthly good nor honors nor riches could tempt me to devote my life to any other calling than that of preaching these good tidings. to which I humbly trust the Lord has anointed me

Mr. W. entered Princeton Theo. Sem. during the same year [27] & remained nearly two & a half years. While pursuing his studies here, the pulpit of the 6th Pres. Ch. Phil. was vacated by the translation of the Rev. Jno. H. Kennedy to another field of labor, & the hearts of the people soon united in a call to Mr. W. which was so urged, that he was not permitted to complete his studies. With great zeal & acceptance he entered upon the work & continued until they were terminated by impaired health. Though young like David when called to gird on his armor, yet few in our church of his years have been more widely or favorably known. Possessing in no common degree the advantage of person & manners & talents united with agreeable elocution & voice he was richly endowed for pastoral as well as pulpit labor - The times during which he sustained the pastoral office in Phil. were peculiar Perhaps in all the history of our Ch. it would be impossible to point to a period more tempestuous & portentous in which there was more to exercise the mind & try the heart - than in the years of his ministry ending in '37. He took a large part in the toils of that eventful time. his feelings were deeply interested & the results are known -

Before leaving Phil. his health had failed, & his friends advised him to visit the island of Cuba & the Southern States. He did so, & his health returned & his constitution improved - Just at this period he received a unanimous call to the large & flourishing Church of Nachez - Believing that a Southern climate would fully restore his health & also prove a useful & important sphere for the employment of his talents, he took an affectionate & final farewell of his friends in Phil. & removed with his family to Nachez. That field he had usefully occupied for nearly four years. He arrived in Phil. in May '41. as a delegate to the Genl Assembly, where his clerical brethren gave evidences of their appreciation of his worth as well as their affection to him as a christian brother - He came within two votes of

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Samuel G. Winchester

being chosen Moderator of that venerable & respectable body. Having leave of absence from his congregation for Six Months, he availed himself of the opportunity thus afforded of visiting his friends & of traveling thro the North & thro parts of Canada. About two previous to his death he arrived in N.Y. city partly exhausted from traveling & his health much impaired. perhaps from too great a degree of nervous excitement, as well as from exposure to the heat. He was on a visit at the residence of his relative Alex. D Maclean Esq. Here he met with every attention, which attention & Medical Skill cd afford. Such however was the kindness of his nature & the blandness of his manner, that he involuntarily threw around him an air of cheerfulness, which precluded the belief that his system had been impaired, as the sad event proved. On Sabbath Augt. 23. he preached in Lafayette a most impressive discourse, which some have since thought, gave the premonition that death was near. On returning to West Point he complained of being very ill. & on Sat Augt. 28. was confined to his bed. Medical aid was procured immediately, but it was too late, death had taken a firm hold, prior perhaps, to the time when aid was thought essential. On Sabbath & Monday his disease assumed a more alarming appearance & on Tuesday Morning he was found to be no more.

In his person Mr. W. was tall, graceful, & not robust. His features manly, regular & often illumined by an incipient Smile, that evinced a sweetness of temper, which was a distinguishing trait of his character. A clerical friend, who was intimate with him in Phil. during the season of his sorest trials, observed that he never heard him utter a censorious word. Living been conversant from childhood with the most improving society Mr. W. possessed in an eminent degree the easy & courteous address of a Christian Gentleman. As a husband & father none could be more affectionate. Those inequalities of temper, which the best of men often betray amidst the untoward occurrences of domestic life were never seen in him. In no department did he exhibit more of the abiding power of religion than in his family. As a Minister, he had few superiors who had not attained a greater age. His information was extensive, his manner impressive & dignified, & becoming one who felt the importance of the mission to which he had devoted his life.

Saml. G. Winchester.

Few possessed his talent for extemporaneous address. Possessing a quad mind correct taste & laborious habits. he gave promise of ranking with the most distinguished clergymen of the Country. That Mr W. was peculiarly earnest in expounding the distinguishing doctrines of the church is to be ascribed to his views of their Spiritual importance derived from his early experience. Being conversant in youth with those who held the Arminian theory of grace, his own prejudices were in favor of that system. The he adopted views of Man's native character & God's sovereignty which were afterwards found to militate against his own experience. At the time of his conversion, no little of his Spiritual trouble & perplexity were the offspring of these errors — While depending upon self for a change of heart, his conflict was as fruitless as it was distressing. While establishing his own righteousness, he would not submit to the righteousness of God. By the schooling of his own experience, therefore, he was taught the danger of those unscriptural sentiments which he so earnestly asserted —

As a Presbyter he was surpassed by few of his years in a knowledge of the Constitution & order of our Ch. & in ability to defend it from attack — His clearness & fluency were remarkable & some of his debates in our judicatories have been regarded as a masterly display of forensic logic & eloquence. The fund acquired in preparation for the bar, habits of study, & mental discipline, like Saul at the feet of Gamaliel, suited to qualify him for the Ministry. Mr. W. was married June 8. 1830. to Miss Grace Mackie of Baltimore, a lady to whom he had been long attached & whose disposition, education & character were most happily suited to his own — Four children survive him, to draw from his good name instead of any pecuniary inheritance. The heart of their father was so easily moved & his hands so readily opened to the needy to allow him to accumulate. He died without property — In the prime of life, in the midst of usefulness & with the prospect of doing much good this servant of Christ has been called away. "In a moment" has he been taken from the church below, from his much loved but now disconsolate friends, as if God would teach by the suddenness of the stroke — as well as by the character of the object selected by death, the truth & importance of the declaration, "In such an hour as ye think not, the Son of Man cometh, therefore, watch".

Transcript. A. B. C.

Extracted by Jesse Edwards
April 1. 1842.

Obituary of Allen M. Jerome

When the earliest buds, and tender leaves of Spring are blighted, we scarcely miss them before their places are supplied by others; Neither do we regret the rich fruit and foliage of Autumn, as they fall in their season to the ground; but when a branch withers in its greenness, in the vigor of its summer-growth, the beauty of the tree is marred and its fruitfulness impaired; Thus the Church is not called to mourn when babes in Christ are taken away, or when the Fathers descend full of years, and honor to the grave, but when her strong men are cut off, in the prime of life and vigor of Manhood; Such, was the subject of this sketch, when it seemed good to an all-wise God to take him from us.

Allen M Jerome was born in the Village of Pompey in the State of New York March 10. 1808 of poor but respectable and pious parents being the second of ten Children; He was early accustomed to labor with his father, on the farm, and for some time on the Erie Canal where he had taken a contract he was subsequently engaged as Sales-Man, or Clerk in a Store in a neighboring Village. During this period of his life, the Writer has not been able to learn, that any serious impressions were made upon his mind; many instances however might be given, in which he manifested those traits of Character, for which he was always distinguished, determination, Courage, & perseverance sometimes degenerating into obstinacy.

Naturally enterprising, and ambitious of doing

something for himself; A.D. he came to the city of N. York. Having no friends with whom he could stay until he could get employment, he was put on expenses, which, with his limited means precluded the possibility of his remaining long; and now from every enquiry he was convinced, of the difficulty of procuring a good situation where clerks were so plenty; But the kind hand of Providence which afterwards he was fond of recognizing, here prepared the way for him. After considering the matter, he wrote a short statement of his situation on a sheet of letter paper, and folding it up in the form of a letter, went into Wall St. (and entering a store upon which he had fixed his eye but with the owners of which he was entirely unacquainted) he handed it to one of the partners as a specimen of his penmanship and a statement of what he wanted. He was desired to call again in the evening when this proprietor having consulted with his partner, immediately set him to work on a salary large enough to support him, when many were ready to take such places with little or no recompense; it has been said that "a good countenance is an open letter of introduction", & Nature had certainly written upon his frank and manly Countenance a recommendation, which none could fail to read.

His opportunities for early instruction were only those afforded by the common School of the neighborhood, but he now to a considerable extent embraced the opportunities afforded him of improving his mind, and informing himself particularly as to those things relating to business. Having paid considerable attention

to book-keeping the books of the establishment were put under his charge and a considerable salary at his disposal, which being young, liberal, and unrestrained by a sense of religion, he spent in dress and fashionable amusements; He never indulged in those excesses to which young men in large cities are too much prone, but was very extravagant and gay.

Having much second-hand clothing to dispose of, he was led to the cellar of a colored man who purchased such articles; While there he entered into some general conversation with this pious and humble man (for so he proved to be) who by degrees turned it to the subject of religion; Feeling under no restraint, he listened to the old man, (perhaps with more patience than he would have done to one of a higher standing) while he represented to him the folly of spending so much of his time upon things so trifling while the interests of an immortal soul were neglected; God who works by such means as he will, did not permit these humble efforts to be unavailing; So deep was the conviction now fastened upon his conscience that he could not escape it, but sought an interview on the following day with this poor clothes-scourer from whom he learned the way of life more perfectly, and after some struggle between the love of the world, and the strivings of the Holy Spirit, he was led to turn from those vanities which had before engrossed him, to the service of the living God.

He soon made up his mind to give up the flattering prospects before him and enter upon a course of study preparatory to the Gospel Ministry, and after leaving his earnings for some time, came to Prince

in the fall of A.D. 1831? He began his studies in a boarding-school in this town where as a means of support, he acted as a superintendent of the boys out of school. the writer was among the number, and had a good opportunity for knowing something of his noble and generous heart, his kind and winning manners, and that warm piety which added greatly to his naturally amiable, & yet manly and dignified character. About this time the Cholera visited this vicinity, chiefly attacking the laborers on the canal, then constructing. Many of these wretches were sick in sheds and temporary hospitals on the outskirts of the town, with very few to nurse and take care of them; though a stranger his disinterested and Christian benevolence, supported by a bold & fearless heart led him to spend his whole time for several weeks, in administering to their bodily (& (as far as he could) spiritual wants. This first gained him that esteem and respect in Princeton, which he always retained. (A.D. 1832) He entered the College in this place, and graduated (A.D. 1836) loved and respected by his teachers and fellow students, and in the same fall entered the Theological Seminary with a view to the completion of his studies. While here the seeds of consumption (a disease, to which no one a short time before, would have supposed him liable) manifested themselves, and he was forced to give over his study for the present. He was alternately better & worse for more than a year when it began to be evident to his friends that there was but little hope of his recovery. He himself could not be persuaded that his end was approaching until about

two weeks before his death: then, although he saw that his long cherished hopes of usefulness were now never to be realized, he was perfectly resigned to the will of God, and looked forward, with confident hope through Jesus Christ to a reward (which even a long life of hard service could not merit,) a never fading crown. A short time before his death, taking an intimate friend, (W. E. Schenck, a member of this seminary) by the hand, he exhorted him to that, (which God had denied him the privilege of doing,) to preach Christ the Savior. Among the very last words which passed his lips were these beautiful lines.

He died Jan. 27. 1840 aged 32 years

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Thus he peacefully and joyfully breathed out his spirit.

His funeral was attended from the Church in this place by a large and deeply solemn procession composed of the students of the Seminary and College, together with the people of the town who knew his worth and sincerely mourned his loss. The sermon was preached by Dr Alexander from John 11. 25 "I am the Resurrection and the life, he that believeth on me, though he were dead, yet shall he live".

Jno. M. Rogers. Compiler

Etiam transcripsit
J. M. R

Presented May 1. 1842

Obituary of the Rev. Simeon H. Crane.

The Rev Simeon H. Crane departed this life in Lexington Ky. on Monday the 30th day of August 1841 whither he had gone on a visit with his family, having resided for the last four years in the town of Madison, Indiana.

He was born March 8th 1800 in the town of Newark in this State, where his aged Mother and some other members of the family still reside. At an early age the Spirit of God operating upon his heart, led him in the way of all truth, and he connected himself with the Pres. Church of Elizabeth Town, also in this State, then under the Pastoral Care of the Rev Dr. John McDowell, now of Philadelphia.

In his 18th year he left his native State for the West, and in the Providence of God his lot was cast in Lexington. In this place he continued working at his regular trade, until he was called of God through some of the Fathers now in the Ministry then residing in that place, to commence a course preparatory to the Gospel Ministry.

He at length, but with great difficulty was prevailed upon to engage in a regular course of Study in order to qualify him to serve his Master in the Ministry of his Son. He had indeed longed to be placed in some situation where he could be more useful in the cause of his Blessed Redeemer, but hardly ventured to think that he could be called to such a high and responsible office. Perhaps at about the age of 20 he commenced his Studies in the Transylvania University, Lexington Ky. and with so much Zeal, and with such untiring

application did he persue them that soon his health began to fail. Being however very anxious to qualify himself for usefulness in the Church, he still continued to persecute his Studies and entered this Seminary in 1823, and such was his continued ardor and application to his Studies that soon his health entirely failed.

He was however finally licensed to preach the Gospel and by the advice of the Rev. Drs' Alexander & Miller he left the Seminary, for the purpose of recovering his health. He first went upon a Missionary tour in the state of Pa. Here he labored with great success But as he had adopted the West for his Home, he returned to Ky. and after preaching the Gospel in different places, finally settled at Bethel, as the Successor of the Rev Mr. Marshall. Here he found a people that received the word with all readiness of mind and his labors among them were greatly blessed. Indeed wherever he went, and wherever he stayed the Lord of the harvest smiled upon his efforts, and much fruit was brought forth which redounded to the Glory & honor of God. There are many still living, and some have fallen asleep, who will forever bless God for the labors of this his devoted Servant, and will no doubt shine as Stars in the crown of his rejoicing forever & forever.

In 1830 Mr Crane was urged to take a "General Agency" in the West, for the Assembly's Board of Domestic Missions, which after great hesitancy, he agreed to accept. This he often acknowledged was a "Wrong Step", "Never" says he, "have I been so happy and so useful since I left the dear people of Old Bth

Such was his love for this consecrated Spot, that he ever cherished the remembrance of its scenes with delight.

As an Agent he was very successful notwithstanding the troublesome nature of the times. He however soon gave it up and accepted a call in Lebanon, Ohio.

In this place, in the midst of extensive usefulness he was seized with the then prevailing influenza, which disqualified him for labor and reduced him very low.

He however slowly recovered, but soon was he called to endure a much more severe trial. His beloved Companion, whom he had married in Lexington, was by the Mysterious hand of Providence taken from him.

Having now the responsibility of four Motherless Children, he resolved to give us his charge and to visit his Friends both for his own and his Children's benefit.

In the course of 15 months he again married an excellent Lady in Madison Ia. where he continued to reside until the day of his death. For the last year he had been engaged as the Agent for the Theo. Sem. of New Albany.

He felt the deepest interest in this institution and succeeded beyond all expectation in nearly completing the endowment of a second Professorship. That Seminary will be a lasting monument for the Zeal and labors of this excellent Man; for it he was willing to spend and be spent as he looked upon its prosperity as the hope of the Presbyterian Church in the West. The object of his visit to Ky. at the time of his death was to make still greater efforts for this School of the Prophets. But a wise and Mysterious Providence took him from the scene of his labors, up to his reward. The last time he preached was in Lexington on Sabbath Morning Aug.st 22, but 8 days previous to his death. The words of his text were taken from Hosea 10th Chap. 12th verse. "Sow to yourselves in righteousness reap in mercy; break up your fallow ground &c—

He confined himself principally to the last clause of the verse
"It is time to seek the Lord &c" and his death has
confirmed his living Ministry – it reiterates the language
of the text. "It is time to seek the Lord". Oh! that Church
could but realize the truth of God's word, as it came from
this departed Servant in his last discourse! O! it is time
to break up the "fallow Ground", it is "time to seek the Lord"
Has not the Lord a controversy with his people?
Is he not from time to time depriving them of their bright
est lights. Like the Messengers of Job, the sad tidings
of death among God's Ministering Servants, fall in quick
succession upon our ears. A Rice; a Breckinridge;
a Hoss, a Crane, and now a Winchester is gone
Let our prayer be "O Lord rebuke us not in thine
anger, neither chasten us in thy hot displeasure!"
It is hardly necessary to delineate the character of
the deceased as a Preacher, since he was so extensively
known, especially in the West. He always wrote and
memorized his Sermons, which, together with his prayers
were always lengthy. The strongest characteristic
of his Public Discourses, was the full and appropriate
quotations from Scripture in which he most happily abounded
He was indeed remarkable for his great familiarity with
Scripture. Possessing a very retentive Memory, he could
repeat with accuracy almost any passage to which you
might refer. It was on this account that the Poor
heart loved so much to hear him preach, and no doubt
much of the success which attended his Ministry was to
attributed to this rare quality among Preachers of the present
day. He was indeed mighty in the Scriptures.
In Mr Crane's preaching there was much practical
and Spiritual reflection. He seldom discussed abstract

points: but unfolded the Great truths of the Gospel as a System of practical duties. He would unsheath the Sword of the Spirit and with great power and energy, press its sharp point upon the consciences of his hearers. He did not indulge in mere declamation; but aimed to instruct and to excite and to enlighten the mind, and to warm the heart. He loved and taught the doctrines of the Bible, as presented in the Catechisms and Confession of Faith of our beloved Church. He watched and defended those doctrines with great zeal and ability and mourned over any departure from them: the afflictions of Zion were his afflictions. His remarkable voice gave him great power over his audience and such was his deep-toned piety and familiarity with the word of God, that he seldom preached without weeping and good effect.

As a Preacher he was indeed a "Son of Thunder" for his voice was so loud as to be often times unpleasant to delicate ears. When about to preach, for the Rev. Dr. H— of Orange N.J. (as I learned from a friend of that place) the Doctor urged him to modulate his voice & not to speak so loud. Mr Crane endeavored to comply with his request and succeeded, in some small degree at least. After service he expressed considerable anxiety least he should not have been distinctly heard in all parts of the house, as the building was quite large. "Heard", says the Doctor. "You might have been heard a half-mile!"

His preaching was truly Evangelical— His views of Systematic Theo. were clear and consistent. He was given to the study of God's word and from it he formed his opinions "He was" say a friend in a letter to your Committee "a sound Old School Calvinistic, a strict Presbyterian!

Through all the difficulties of the Church he has stood firm.

At the very commencement of these troubles, his Agency for the Am. Board of Missions threw him in the foremost ranks of those who contended for truth and order.

But he has fallen – a wise Providence has in the midst of his usefulness cut him off, and called him to his reward. "Even so Father for so it seemeth good in thy sight." The sickness of Mr Crane although short was nevertheless very severe; but amidst all his pain and suffering he was blessed with the consolations of the Gospel which he had preached while in health.

He seemed from the very first impressed with the idea that he should never recover. The morning of his death he felt a little better, but soon, he found himself sinking in the arms of death. He called his Children around him, and like the Patriarch of old laid his hand upon the head of each, while he implored his last blessing upon them. He then committed his sorrowing wife and weeping Children to his God and their God, to his Father and their Father, and whispered "come Lord Jesus now is thy Servant ready"

Being asked a short time before he died, "where his feet now stood?" replied "upon the Rock Christ Jesus" "Do you feel that they are firmly there?" "Yes, O! Yes very firm they shall never be moved.

His lips were seen again to move, as if asking for something his anxious wife endeavored to catch the last whisper of his dying breath, it was his last prayer, his dying petition "Turn again the Captivity of thy people O Lord – let Zion arise and shine". Again she caught another whisper but could not hear the full sentence – "pour out thy Spirit" and his breath soon departed

Thus died this devoted Servant of the Lord! In peace, in joy, and in the glorious hope of immortality and Eternal Life.

"A holy quiet reign'd around,
A Calm which life nor death destroyed,
Nothing disturb'd that Peace profound,
Which his unfetter'd Soul enjoyed."

"Blessed are the dead who die in the Lord!"

We have only to add that the private Character of Mr Crane was such as became a follower of the meek and lowly Jesus. "He was most an affectionate Husband, a dutiful and tender Father, a kind and faithful Friend, frank and honest in all things." "Those who knew him best, loved him most".

He loved God's Holy Word— He loved to meditate upon it. He loved his Closet. It was here that he was so fully armed for the contest. It was in his closet that he was clothed with the breast-plate of righteousness— Here he put on the shield of Faith, Here he grasped the Sword of the Spirit, and it was from his closet he went forth to fight the battles of the Lord his God.

That the Lord would raise up many more faithful Soldiers of the Cross, to take the places of those who have lately fallen in the foremost ranks of the Sacramental Host of God's Elect, who shall go forth bearing the Standard of the Gospel, who shall blow the trumpet of Salvation and cry "the Sword of the Lord and of Gideon", is the prayer of Your

Committee

J. W. W. scripsit

Presented May 1st 1842 by
Jenwick T. Williams

PRINCETON THEOLOGICAL SEMINARY

SOCIETY OF INQUIRY

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